Footprints of Temperance Pioneers

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FOOT-PRINTS

OF

TEMPERANCE PIONEERS.

COMPILED BY

J. N. STEARNS.

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PREFACE.

THE year 1885 has been designated as the centennial year of the Temperance Reform. One hundred years ago Dr. Benjamin Rush, like a morning star appeared on the temperance horizon, and though with dim and feeble rays, yet ushered in the glorious day of the temperance reformation. From that little Rush light thousands of true, earnest workers received inspiration and courage, so that the next fifty years brought forth some of the grandest men, and witnessed the most eloquent, radical, and convincing utterances which the entire century has produced. To give just a glimmer from the bright and shining luminaries which shone with light resplendent fifty years and more ago was the object in compiling the "Foot-Prints of Temperance Pioneers." The undertaking, however, was too great. Our pages were more than full before the task was hardly commenced, and scissors, hatchet, and broad-axe were summoned for active work. A sample here and there will serve to show the spirit, determination, and consecration of the early fathers. They point the high-water-mark of the temperance reform. The task of compiling this little volume was undertaken at the last moment, and performed amid a great multiplicity of other cares, and is necessarily imperfect; yet we rise from the effort with the profound conviction that the early temperance pioneers were more fully imbued with the knowledge of the character of intoxicating liquors, their utter uselessness and unmitigated injury to the human race, as a beverage, and the absolute necessity of their entire extermination, than are multitudes of the generation now upon the earth.

We trust this little volume will inspire new faith and vigor, hope and courage in all our hearts, and that the new century just opening before us will witness the universal triumph of the principle of total abstinence, and the entire suppression of the unholy and unrighteous traffic in intoxicating drinks.

FOOT-PRINTS

OF

TEMPERANCE PIONEERS.

BENJAMIN RUSH, M.D.

DR. BENJAMIN RUSH, of Philadelphia, gave to the world his celebrated essay, entitled "The Effects of Ardent Spirits on the Human Body and Mind," in the year 1785. It was republished in the *Gentleman's Magazine* in England in 1786, and in a Philadelphia paper the same year. It passed through several editions, and one thousand copies were presented to the Presbyterian General Assembly in 1811. Dr. Rush visited various other religious bodies, presenting copies of his pamphlet, which created a profound impression. It largely stirred several of the early pioneers in the temperance cause, and although it was written only against distilled spirits, and not strong against fermented liquors, yet in that day it created a strong public sentiment against strong drink through the country. It was not long before the early fathers saw that fermented liquors were also the cause of drunkenness, disease, and death, and they governed themselves accordingly. This was the first published address against the use of the drink, and it is fitting that it should be the centennial mile-post of the temperance reform. We publish the document entire, so that the friends of the cause may see the beginning of the work and be able to mark the line of improvement made in the light of the nineteenth century:

By ardent spirits I mean those liquors only which are obtained by distillation from fermented substances of any kind. To their effects upon the bodies and minds of men the following inquiry shall be exclusively confined. Fermented liquors contain so little spirit,

and that so intimately combined with other matters, that they can seldom be drunken in sufficient quantities to produce intoxication and its subsequent effects without exciting a disrelish to their taste, or pain from their distending the stomach. They are, moreover, when taken in a moderate quantity, generally innocent, and often have a friendly influence upon health and life.

The effects of ardent spirits divide themselves into such as are of a prompt and such as are of a chronic nature. The former discover themselves in drunkenness, and the latter in a numerous train of diseases and vices of the body and mind.

I. I shall begin by briefly describing their prompt or immediate effects in a fit of drunkenness.

This odious disease (for by that name it should be called) appears with more or less of the following symptoms, and most commonly in the order in which I shall enumerate them:

1. Unusual garrulity.
2. Unusual silence.
3. Captiousness and a disposition to quarrel.
4. Uncommon good-humor, and an insipid simpering, or laugh.
5. Profane swearing and cursing.
6. A disclosure of their own or other people's secrets.
7. A rude disposition to tell those persons in company whom they know their faults.
8. Certain immodest actions. I am sorry to say this sign of the first stage of drunkenness sometimes appears in women who, when sober, are uniformly remarkable for chaste and decent manners.
9. A clipping of words.
10. Fighting; a black eye or a swelled nose often mark this grade of drunkenness.
11. Certain extravagant acts which indicate a temporary fit of madness. These are singing, hallooing, roaring, imitating the noises of brute animals, jumping, tearing off clothes, dancing naked, breaking glasses and china, and dashing other articles of household furniture upon the ground or floor. After a while the paroxysm of drunkenness is completely formed. The face now becomes flushed—the eyes project, and are somewhat watery—winking is less frequent than is natural; the under-lip is protruded—the head inclines a little to one shoulder—the jaw falls—belchings and hiccough take place—the limbs totter—the whole body staggers. The unfortunate subject of this history falls on his seat—he looks around him with a vacant countenance, and mutters inarticulate sounds to himself—he attempts to rise and walk. In this attempt he falls upon his side, from which he gradually turns upon his back. He now closes his eyes and falls into a profound sleep, frequently attended with snoring and profuse sweats, and sometimes with such a relaxation of the muscles which confine the bladder and the

lower bowels as to produce a symptom which delicacy forbids me to mention. In this condition he often lies from ten, twelve, and twenty-four hours to two, three, four, and five days, an object of pity and disgust to his family and friends. His recovery from this fit of intoxication is marked with several peculiar appearances. He opens his eyes, and closes them again—he gapes and stretches his limbs—he then coughs and pukes—his voice is hoarse—he rises with difficulty, and staggers to a chair—his eyes resemble balls of fire—his hands tremble—he loathes the sight of food—he calls for a glass of spirits to compose his stomach—now and then he emits a deep-fetched sigh or groan from a transient twinge of conscience; but he more frequently scolds, and curses everything around him. In this state of languor and stupidity he remains for two or three days before he is able to resume his former habits of business and conversation.

Pythagoras, we are told, maintained that the souls of men after death expiated the crimes committed by them in this world by animating certain brute animals; and that the souls of those animals, in their turns, enter into men, and carry with them all their peculiar qualities and vices. This doctrine of one of the wisest and best of the Greek philosophers was probably intended only to convey a lively idea of the changes which are induced in the body and mind of man by a fit of drunkenness. In folly it causes him to resemble a calf—in stupidity, an ass—in roaring, a mad bull—in quarrelling and fighting, a dog—in cruelty, a tiger—in fetor, a skunk—in filthiness, a hog—and in obscenity, a he-goat.

It belongs to the history of drunkenness to remark that its paroxysms occur, like the paroxysms of many diseases, at certain periods, and after longer or shorter intervals. They often begin with annual, and gradually increase in their frequency until they appear in quarterly, monthly, weekly, and quotidian or daily periods. Finally, they afford scarcely any marks of remission either during the day or the night. There was a citizen of Philadelphia many years ago in whom drunkenness appeared in this protracted form. In speaking of him to one of his neighbors, I said: "Does he not *sometimes* get drunk?" "You mean," said his neighbor, "is he not *sometimes* sober?"

It is further remarkable that drunkenness resembles certain hereditary, family, and contagious diseases. I have once known it to descend from a father to four out of five of his children. I have seen three, and once four, brothers, who were born of sober ancestors, affected by it, and I have heard of its spreading through a whole family composed of members not originally related to each other. These facts are important, and should not be overlooked by parents in deciding upon the matrimonial connections of their children.

Let us next attend to the chronic effects of ardent spirits upon the body and mind. In the body they dispose to every form of acute

disease; they moreover *excite* fevers in persons predisposed to them, from other causes. This has been remarked in all the yellow fevers which have visited the cities of the United States. Hard drinkers seldom escape, and rarely recover from them. The following diseases are the usual consequences of the habitual use of ardent spirits—viz.:

1. A decay of appetite, sickness at stomach, and a puking of bile, or a discharge of a frothy and viscid phlegm by hawking in the morning.

2. Obstructions of the liver. The fable of Prometheus, on whose liver a vulture was said to prey constantly as a punishment for his stealing fire from heaven, was intended to illustrate the painful effects of ardent spirits upon that organ of the body.

3. Jaundice and dropsy of the belly and limbs, and finally of every cavity in the body. A swelling in the feet and legs is so characteristic a mark of habits of intemperance that the merchants in Charleston, I have been told, cease to trust the planters of South Carolina as soon as they perceive it. They very naturally conclude industry and virtue to be extinct in that man in whom that symptom of disease has been produced by the intemperate use of distilled spirits.

4. Hoarseness and a husky cough, which often terminate in consumption, and sometimes in an acute and fatal disease of the lungs.

5. Diabetes—that is, a frequent and weakening discharge of pale or sweetish urine.

6. Redness, and eruptions on different parts of the body. They generally begin on the nose, and, after gradually extending all over the face, sometimes descend to the limbs in the form of leprosy. They have been called "Rum-buds" when they appear in the face. In persons who have occasionally survived these effects of ardent spirits on the skin the face after a while becomes bloated, and its redness is succeeded by a death-like paleness. Thus the same fire which produces a red color in iron, when urged to a more intense degree, produces what has been called a white heat.

7. A fetid breath, composed of everything that is offensive in putrid animal matter.

8. Frequent and disgusting belchings. Dr. Haller relates the case of a notorious drunkard having been suddenly destroyed in consequence of the vapor discharged from his stomach by belching accidentally taking fire by coming in contact with the flame of a candle.

9. Epilepsy.

10. Gout, in all its various forms of swelled limbs, colic, palsy, and apoplexy.

Lastly, 11. Madness. The late Dr. Waters, while he acted as house pupil and apothecary of the Pennsylvania Hospital, assured me that in one-third of the patients confined by this terrible disease it had been induced by ardent spirits.

Most of the diseases which have been enumerated are of a mortal nature. They are more certainly induced, and terminate more speedily in death, when spirits are taken in such quantities, and at such times, as to produce frequent intoxication; but it may serve to remove an error with which some intemperate people console themselves to remark that ardent spirits often bring on fatal diseases without producing drunkenness. I have known many persons destroyed by them who were never completely intoxicated during the whole course of their lives. The solitary instances of longevity which are now and then met with in hard drinkers no more disprove the deadly effects of ardent spirits than the solitary instances of recoveries from apparent death by drowning prove that there is no danger to life from a human body lying an hour or two under water.

The body, after its death from the use of distilled spirits, exhibits by dissection certain appearances which are of a peculiar nature. The fibres of the stomach and bowels are contracted; abscesses, gangrene, and scirrhi are found in the viscera. The bronchial vessels are contracted—the blood-vessels and tendons in many parts of the body are more or less ossified, and even the hair of the head possesses a crispness which renders it less valuable to wig-makers than the hair of sober people.

Not less destructive are the effects of ardent spirits upon the human mind. They impair the memory, debilitate the understanding, and pervert the moral faculties. It was probably from observing these effects of intemperance in drinking upon the mind that a law was formerly passed in Spain, which excluded drunkards from being witnesses in a court of justice. But the demoralizing effects of distilled spirits do not stop here. They produce not only falsehood, but fraud, theft, uncleanliness, and murder. Like the demoniac mentioned in the New Testament, their name is "Legion," for they convey into the soul a host of vices and crimes.

A more affecting spectacle cannot be exhibited than a person into whom this infernal spirit, generated by habits of intemperance, has entered. It is more or less affecting according to the station the person fills in a family, or in society, who is possessed by it. Is he a husband? How deep the anguish which rends the bosom of his wife! Is she a wife? Who can measure the shame and aversion which she excites in her husband? Is he the father, or is she the mother of a family of children? See their averted looks from their parent, and their blushing looks at each other! Is he a magistrate? or has he been chosen to fill a high and respectable station in the councils of his country? What humiliating fears of corruption in the administration of the laws, and of the subversion of public order and happiness, appear in the countenances of all who see him! Is he a minister of the Gospel? Here language fails me. If angels weep, it is at such a sight.

In pointing out the evils produced by ardent spirits let us not pass by their effects upon the estates of the persons who are addicted to them. Are they inhabitants of cities ? Behold! their houses stripped gradually of their furniture and pawned or sold by a constable to pay tavern debts. See their names upon record in the dockets of every court, and whole pages of newspapers filled with advertisements of their estates for public sale. Are they inhabitants of country places? Behold! their houses with shattered windows, their barns with leaky roofs, their gardens overrun with weeds, their fields with broken fences, their hogs without yokes, their sheep without wool, their cattle and horses without fat, and their children filthy and half clad, without manners, principles, and morals. This picture of agricultural wretchedness is seldom of long duration. The farms and property thus neglected and depreciated are seized and sold for the benefit of a group of creditors. The children that were born with the prospect of inheriting them are bound out to service in the neighborhood ; while their parents, the unworthy authors of their misfortunes, ramble into new and distant settlements, alternately fed on their way by the hand of charity or a little casual labor.

Thus we see poverty and misery, crimes and infamy, diseases and death, are all the natural and usual consequences of the intemperate use of ardent spirits.

I have classed death among the consequences of hard drinking. But it is not death from the immediate hand of the Deity, nor from any of the instruments of it which were created by Him. It is death from *suicide*. Yes, thou poor degraded creature, who art daily lifting the poisoned bowl to thy lips, cease to avoid the unhallowed ground in which the self-murderer is interred and wonder no longer that the sun should shine, and the rain fall, and the grass look green upon his grave. Thou art perpetrating gradually, by the use of ardent spirits, what he has effected suddenly by opium or a halter. Considering how many circumstances from surprise or derangement may palliate his guilt, or that (unlike yours) it was not preceded and accompanied by any other crime, it is probable his condemnation will be less than yours at the day of judgment.

I shall now take notice of the occasions and circumstances which are supposed to render the use of ardent spirits necessary, and endeavor to show that the arguments in favor of their use in such cases are founded in error, and that in each of them ardent spirits, instead of affording strength to the body, increase the evils they are intended to relieve.

1. They are said to be necessary in very cold weather. This is far from being true, for the temporary warmth they produce is always succeeded by a greater disposition in the body to be affected by cold. Warm dresses, a plentiful meal just before exposure to the cold, and eating occasionally a little gingerbread, or any other cordial food, is a much more durable method of preserving the heat of the body in cold weather.

2. They are said to be necessary in very warm weather. Experience proves that they increase, instead of lessening the effects of heat upon the body, and thereby dispose to disease of all kinds. Even in the warm climate of the West Indies, Dr. Bell asserts this to be true. "Rum," says this author, "whether used habitually, moderately, or in excessive quantities in the West Indies, always diminishes the strength of the body, and renders men more susceptible of disease, and unfit for any service in which vigor or activity is required."* As well might we throw oil into a house, the roof of which was on fire, in order to prevent the flames from extending to its inside as pour ardent spirits into the stomach to lessen the effects of a hot sun upon the skin.

3. Nor do ardent spirits lessen the effects of hard labor upon the body. Look at the horse; with every muscle of his body swelled from morning till night in the plough, or a team, does he make signs for a draught of toddy, or a glass of spirits to enable him to cleave the ground or to climb a hill? No; he requires nothing but cool water and substantial food. There is no nourishment in ardent spirits. The strength they produce in labor is of a transient nature, and is always followed by a sense of weakness and fatigue.

But are there no conditions of the human body in which ardent spirits may be given? I answer, There are. 1st. When the body has been suddenly exhausted of its strength, and a disposition to faintness has been induced. Here a few spoonfuls or a wine-glassful of spirits, with or without water, may be administered with safety and advantage. In this case we comply strictly with the advice of Solomon, who restricts the use of "strong drink" only "to him who is ready to perish." 2d. When the body has been exposed for a long time to wet weather, more especially if it be combined with cold. Here a moderate quantity of spirits is not only safe but highly proper to obviate debility and to prevent a fever. They will more certainly have those salutary effects, if the feet are at the same time bathed with them, or a half pint of them poured into the shoes or boots. These, I believe, are the only two cases in which distilled spirits are useful or necessary to persons in health.

Part II.

But it may be said, if we reject spirits from being a part of our drinks, what liquors shall we substitute in their room? I answer, in the first place:

1. Simple Water.—I have known many instances of persons who have followed the most laborious employments for many years, in the open air, and in warm and cold weather, who never drank anything but water, and enjoyed uninterrupted good health. Dr. Mosely, who re-

*See his "Inquiry into the causes which produce, and the means of preventing, diseases among British officers, soldiers, and others in the West Indies."

sided many years in the West Indies, confirms this remark. "I aver," says the doctor, "from my own knowledge and custom, as well as the custom and observations of many other people, that those who drink nothing but water, or make it their principal drink, are little affected by the climate, and can undergo the greatest fatigue without inconvenience, and are never subject to troublesome or dangerous diseases."

Persons who are unable to relish this simple beverage of nature may drink some one or of all the following liquors in preference to ardent spirits:

2. Cider.—This excellent liquor contains a small quantity of spirit, but so diluted and blunted by being combined with a large quantity of saccharine matter and water as to be perfectly wholesome. It sometimes disagrees with persons subject to the rheumatism, but it may be made inoffensive to such people by extinguishing a red-hot iron in it or by mixing it with water.

3. Malt Liquors.—The grain from which these liquors are obtained is not liable, like the apple, to be affected by frost, and, therefore, they can be procured at all times, and at a moderate price. They contain a good deal of nourishment; hence we find many of the poor people in Great Britain endure hard labor with no other food than a quart or three pints of beer, with a few pounds of bread in a day. As it will be difficult to prevent small beer from becoming sour in warm weather, an excellent substitute may be made for it by mixing bottled porter, ale, or strong beer with an equal quantity of water; or a pleasant beer may be made by adding to a bottle of porter ten quarts of water and a pound of brown sugar or a pint of molasses. After they have been well mixed pour the liquor into bottles and place them, loosely corked, in a cool cellar. In two or three days it will be fit for use. A spoonful of ginger added to the mixture renders it more lively and agreeable to the taste.

4. Wines.—These fermented liquors are composed of the same ingredients as cider, and are both cordial and nourishing. The peasants of France, who drink them in large quantities, are a sober and healthy body of people. Unlike ardent spirits, which render the temper irritable, wines generally inspire cheerfulness and good-humor. It is to be lamented that the grape has not as yet been sufficiently cultivated in our country to afford wine for our citizens; but many excellent substitutes may be made for it from the native fruits of all the States. If two barrels of cider fresh from the press are boiled into one and afterwards fermented and kept for two or three years in a dry cellar it affords a liquor which, according to the quality of the apple from which the cider is made, has the taste of Malaga, or Rhenish wine. It affords, when mixed with water, a most agreeable drink in summer. I have taken the liberty of calling it Pomona Wine. There is another method of making

a pleasant wine from the apple by adding four-and-twenty gallons of new cider to three gallons of syrup made from the expressed juice of sweet apples. When thoroughly fermented and kept for a few years it becomes fit for use. The blackberry of our fields and the raspberry and currant of our gardens afford likewise an agreeable and wholesome wine when pressed and mixed with certain proportions of sugar and water and a little spirit to counteract the disposition to an excessive fermentation. It is no objection to these cheap and home-made wines that they are unfit for use until they are two or three years old. The foreign wines in common use in our country require not only a much longer time to bring them to perfection, but to prevent their being disagreeable even to the taste.

5. Molasses and Water, also Vinegar and Water, sweetened with sugar or molasses, form an agreeable drink in warm weather. It is pleasant and cooling, and tends to keep up those gentle and uniform sweats on which health and life often depend. Vinegar and water constituted the only drink of the soldiers of the Roman republic, and it is well known they marched and fought in a warm climate, and beneath a load of arms which weighed sixty pounds. Boaz, a wealthy farmer in Palestine, we find treated his reapers with nothing but bread dipped in vinegar. To such persons as object to the taste of vinegar, sour milk, or buttermilk, or sweet milk diluted with water may be given in its stead. I have known the labor of the longest and hottest days in summer supported by means of these pleasant and wholesome drinks with great firmness, and ended with scarcely a complaint of fatigue.

6. The Sugar-Maple affords a thin juice which has long been used by the farmers of Connecticut as a cool and refreshing drink in the time of harvest. The settlers in the western counties of the Middle States will do well to let a few of the trees which yield this pleasant juice remain in all their fields. They may prove the means not only of saving their children and grandchildren many hundred pounds, but of saving their bodies from disease and death and their souls from misery beyond the grave.

7. Coffee possesses agreeable and exhilarating qualities, and might be used with great advantage to obviate the painful effects of heat, cold, and fatigue upon the body. I once knew a country physician who made it a practice to drink a pint of strong coffee previous to his taking a long or cold ride. It was more cordial to him than spirits, in any of the forms in which they are commonly used.

The use of the cold bath in the morning and of the warm bath in the evening are happily calculated to strengthen the body in the former part of the day and to restore it in the latter from the languor and fatigue which are induced by heat and labor.

Let it not be said ardent spirits have become necessary from habit in harvest and in other seasons of uncommon and arduous labor. The

habit is a bad one, and may be easily broken. Let but half a dozen farmers in a neighborhood combine to allow higher wages to their laborers than are common and a sufficient quantity of *any* of the pleasant and wholesome liquors I have recommended, and they may soon, by their example, abolish the practice of giving them spirits. In a little while they will be delighted with the good effects of their association. Their grain and hay will be gathered into their barns in less time and in a better condition than formerly, and of course at a less expense, and a hundred disagreeable scenes from sickness, contention, and accidents will be avoided, all of which follow, in a greater or less degree, the use of ardent spirits.

Nearly all diseases have their predisposing causes. The same thing may be said of the intemperate use of distilled spirits. It will, therefore, be useful to point out the different employments, situations, and conditions of the body and mind which predispose to the love of those liquors, and to accompany them with directions to prevent persons being ignorantly and undesignedly seduced into the habitual and destructive use of them.

1. Laborers bear with great difficulty long intervals between their meals. To enable them to support the waste of their strength their stomachs should be constantly, but moderately, stimulated by aliment, and this is best done by their eating four or five times in a day during the seasons of great bodily exertion. The food at this time should be *solid*, consisting chiefly of salted meat. The vegetables used with it should possess some activity, or they should be made savory by a mixture of spices. Onions and garlic are of a most cordial nature. They composed a part of the diet which enabled the Israelites to endure, in a warm climate, the heavy tasks imposed upon them by their Egyptian masters; and they were eaten, Horace and Virgil tell us, by the Roman farmers to repair the waste of their strength by the toils of harvest. There are likewise certain sweet substances which support the body under the pressure of labor. The negroes in the West Indies become strong, and even fat, by drinking the juice of the sugar-cane in the season of grinding it. The Jewish soldiers were invigorated by occasionally eating raisins and figs. A bread composed of wheat flour, molasses, and ginger (commonly called ginger-bread), taken in small quantities during the day, is happily calculated to obviate the debility induced upon the body by constant labor. All these substances, whether of an animal or vegetable nature, lessen the desire as well as the necessity for cordial drinks, and impart equable and durable strength to every part of the system.

2. Valetudinarians, especially those who are afflicted with diseases of the stomach and bowels, are very apt to seek relief from ardent spirits. Let such people be cautious how they make use of this dangerous remedy. I have known many men and women of excellent characters

and principles, who have been betrayed by occasional doses of gin and brandy into a love of those liquors, and have afterwards fallen sacrifices to their fatal effects. The different preparations of opium are much more safe and efficacious than distilled cordials of any kind in flatulent or spasmodic affections of the stomach and bowels. So great is the danger of contracting a love for distilled liquors by accustoming the stomach to their stimulus that as few medicines as possible should be given in spirituous vehicles in chronic diseases. A physician of great eminence and uncommon worth, who died toward the close of the last century in London, in taking leave of a young physician of this city, who had finished his studies under his patronage, impressed this caution with peculiar force upon him, and lamented at the same time, in pathetic terms, that he had innocently made many sots by prescribing brandy and water in stomach complaints. It is difficult to tell how many persons have been destroyed by those physicians who have adopted Dr. Brown's indiscriminate practice in the use of stimulating remedies, the most popular of which is ardent spirits; but it is well known several of them have died of intemperance in this city since the year 1790. They were probably led to it by drinking brandy and water to relieve themselves from the frequent attacks of debility and indisposition to which the labors of a physician expose him, and for which rest, fasting, a gentle purge, or weak diluting drinks would have been more safe and more certain cures.

None of these remarks are intended to preclude the use of spirits in the low state of short, or what are called acute diseases; for in such cases they produce their effects too soon to create an habitual desire for them.

3. Some people, from living in countries subject to intermitting fevers, endeavor to fortify themselves against them by taking two or three wine-glasses of bitters, made with spirits, every day. There is great danger of contracting habits of intemperance from this practice. Besides, this mode of preventing intermittents is far from being a certain one; a much better security against them is a teaspoonful of the Jesuit's-bark, taken every morning during a sickly season. If this safe and excellent medicine cannot be had, a gill or half a pint of strong watery infusion of centaury, camomile, wormwood, or rue, mixed with a little of the calamus of our meadows, may be taken every morning with nearly the same advantage as the Jesuit's-bark. Those persons who live in a sickly country, and cannot procure any of the preventives of autumnal fevers, which have been mentioned, should avoid the morning and evening air—should kindle fires in their houses on damp days, and in cool evenings throughout the whole summer, and put on winter clothes about the first week in September. The last part of these directions applies only to the inhabitants of the Middle States.

4. Men who follow professions which require constant exercise of the faculties of their minds are very apt to seek relief by the use of ardent spirits from the fatigue which succeeds great mental exertions. To such persons it may be a discovery to know that tea is a much better remedy for that purpose. By its grateful and gentle stimulus it removes fatigue, restores the excitement of the mind, and invigorates the whole system. I am no advocate for the excessive use of tea. When taken too strong it is hurtful, especially to the female constitution; but when taken of a moderate degree of strength, and in moderate quantities, with sugar and cream, or milk, I believe it is in general innoxious, and at all times to be preferred to ardent spirits as a cordial for studious men. The late Anthony Benezet, one of the most laborious school-masters I ever knew, informed me he had been prevented from the love of spirituous liquors by acquiring a love for tea in early life. Three or four cups, taken in an afternoon, carried off the fatigue of a whole day's labor in his school. This worthy man lived to be seventy-one years of age, and died of an acute disease, with the full exercise of all the faculties of his mind. But the use of tea counteracts a desire for distilled spirits during great *bodily* as well as mental exertions. Of this Captain Forest has furnished us with a recent and remarkable proof in his history of a voyage from Calcutta to the Marqui Archipelago: "I have always observed" (says this ingenious mariner), "when sailors drink tea it weans them from the thoughts of drinking strong liquors and pernicious grog; and with this they are soon contented. Not so with whatever will intoxicate, be it what it will. This has always been my remark: I therefore always encourage it without their knowing why."

5. Women have sometimes been led to seek relief from what is called breeding sickness by the use of ardent spirits. A little gingerbread or biscuit taken occasionally, so as to prevent the stomach being empty, is a much better remedy for that disease.

6. Persons under the pressure of debt, disappointments in worldly pursuits, and guilt have sometimes sought to drown their sorrows in strong drink. The only radical cure for those evils is to be found in religion; but where its support is not resorted to wine and opium should always be preferred to ardent spirits. They are far less injurious to the body and mind than spirits; and the habits of attachment to them are easily broken after time and repentance have removed the evils they were taken to relieve.

7. The sociable and imitative nature of man often disposes him to adopt the most odious and destructive practices from his companions. The French soldiers who conquered Holland, in the year 1794, brought back with them the love and use of brandy, and thereby corrupted the inhabitants of several of the departments of France who had been previously distinguished for their temperate and sober manners. Many

other facts might be mentioned to show how important it is to avoid the company of persons addicted to the use of ardent spirits.

8. Smoking and chewing tobacco, by rendering water and simple liquors insipid to the taste, dispose very much to the stronger stimulus of ardent spirits. The practice of smoking cigars has, in every part of our country, been followed by a general use of brandy and water, as a common drink, more especially by that class of citizens who have not been in the habit of drinking wine or malt liquors. The less, therefore, tobacco is used in the above ways the better.

9. No man ever became suddenly a drunkard. It is by gradually accustoming the taste and stomach to ardent spirits, in the forms of GROG and TODDY, that men have been led to love them in their more destructive mixtures and in their simple state. Under the impression of this truth, were it possible for me to speak, with a voice so loud as to be heard from the river St. Croix to the remotest shores of the Mississippi, I would say: Friends and fellow-citizens! avoid the habitual use of those two seducing liquors, whether they be made with brandy, rum, gin, Jamaica spirits, whiskey, or what is called cherry-bounce. It is true some men, by limiting the strength of those drinks, by measuring the spirit and water, have drunken them for many years, and even during a long life, without acquiring habits of intemperance or intoxication; but many more have been insensibly led, by drinking weak toddy and grog, first at their meals, to take them for their constant drink in the intervals of their meals; afterwards to take them, of an increased strength, before breakfast in the morning, and finally to destroy themselves by drinking undiluted spirits during every hour of the day and night. I am not singular in this remark. "The consequences of drinking rum and water, or *grog*, as it is called (says Dr. Mosely), is, that habit increases the desire of more spirit, and decreases its effects; and there are few grog-drinkers who long survive the practice of debauching with it without acquiring the odious nuisance of dram-drinker's breath and downright stupidity and impotence."* To enforce the caution against the use of those two apparently innocent and popular liquors still further, I shall select one instance, from among many, to show the ordinary manner in which they beguile and destroy their votaries. A citizen of Philadelphia, once of a fair and sober character, drank toddy for many years as his constant drink. From this he proceeded to drink grog. After a while nothing would satisfy him but slings made of equal parts of rum and water, with a little sugar. From slings he advanced to raw rum, and from common rum to Jamaica spirits. Here he rested for a few months, but at length, finding even Jamaica spirits were not strong enough to warm his stomach, he made it a constant practice to throw a tablespoonful of ground pepper into each glass of his spirits, in order, to use his own

* Treatise on tropical diseases.

words, "to take off their coldness." He soon afterwards died a martyr to his intemperance.

Ministers of the gospel, of every denomination in the United States, aid me with all the weight you possess in society, from the dignity and usefulness of your sacred office, to save our fellow-men from being destroyed by the great destroyer of their lives and souls. In order more successfully to effect this purpose permit me to suggest to you to employ the same wise modes of instruction which you use in your attempts to prevent their destruction by other vices. You expose the evils of covetousness in order to prevent theft; you point out the sinfulness of impure desires in order to prevent adultery; and you dissuade from anger and malice in order to prevent murder. In like manner denounce, by your preaching, conversation, and examples, the seducing influence of toddy and grog, when you aim to prevent all the crimes and miseries which are the offspring of strong drink.

We have hitherto considered the effects of ardent spirits upon individuals, and the means of preventing them. I shall close this head of our inquiry by a few remarks on their effects upon the population and welfare of our country, and the means of obviating them.

It is highly probable not less than four thousand people die annually from the use of ardent spirits in the United States. Should they continue to exert this deadly influence upon our population, where will their evils terminate? This question may be answered by asking, where are all the Indian tribes whose numbers and arms formerly spread terror among their civilized neighbors? I answer in the words of the famous Mingo chief, "The blood of many of them flows not in the veins of any human creature." They have perished, not by pestilence, nor war, but by a greater foe to human life than either of them—ardent spirits. The loss of four thousand American citizens by the yellow fever in a single year awakened general sympathy and terror, and called forth all the strength and ingenuity of laws to prevent its recurrence. Why is not the same zeal manifested in protecting our citizens from the more general and consuming ravages of distilled spirits? Should the customs of civilized life preserve our nation from extinction, and even from an increase of mortality, by those liquors, they cannot prevent our country being governed by men chosen by intemperate and corrupted voters. From such legislators, the republic would soon be in danger. To avert this evil let good men of every class unite and besiege the general and state governments with petitions to limit the number of taverns, to impose heavy duties upon ardent spirits, to inflict a mark of disgrace or a temporary abridgment of some civil right upon every man convicted of drunkenness, and, finally, to secure the property of habitual drunkards, for the benefit of their families, by placing it in the hands of trustees appointed for that purpose by a court of justice.

To aid the operation of these laws, would it not be extremely useful for the rulers of the different denominations of Christian churches to unite, and render the sale and consumption of ardent spirits a subject of ecclesiastical jurisdiction? The Methodists and Society of Friends have for some time past viewed them as contraband articles to the pure laws of the Gospel, and have borne many public and private testimonies against making them the objects of commerce. Their success in this benevolent enterprise affords ample encouragement for all other religious societies to follow their example.

Part III.

We come now to the third part of this inquiry; that is, to mention the remedies for the evils which are brought on by the excessive use of distilled spirits. These remedies divide themselves into two kinds:

I. Such as are proper to cure a fit of drunkenness; and

II. Such as are proper to prevent its recurrence, and to destroy a desire for ardent spirits.

I. I am aware that the efforts of science and humanity, in applying their resources to the cure of a disease induced by an act of vice, will meet with a cold reception from many people. But let such people remember the subjects of our remedies are their fellow-creatures, and that the miseries brought upon human nature by its crimes are as much the objects of divine compassion (which we are bound to imitate) as the distresses which are brought upon men by the crimes of other people, or which they bring upon themselves by ignorance or accidents. Let us not, then, pass by the prostrate sufferer from strong drink, but administer to him the same relief we would afford to a fellow-creature in a similar state from an accidental and innocent cause.

1. The first thing to be done to cure a fit of drunkenness is to open the collar, if in a man, and remove all tight ligatures from every other part of the body. The head and shoulders should at the same time be elevated, so as to favor a more feeble determination of the blood to the brain.

2. The contents of the stomach should be discharged by thrusting a feather down the throat. It often restores the patient immediately to his senses and feet. Should it fail of exciting a puking,

3. A napkin should be wrapped round the head, and wetted an hour or two with cold water, or cold water should be poured in a stream upon the head. In the latter way I have sometimes seen it used, when a boy, in the city of Philadelphia. It was applied by dragging the patient, when found drunk in the street, to a pump and pumping water upon his head for ten or fifteen minutes. The patient generally rose and walked off, sober and sullen, after the use of this remedy.

Other remedies, less common, but not less effectual for a fit of drunkenness, are:

4. Plunging the whole body into cold water.—A number of gentlemen who had drunken to intoxication on board of a ship in the stream near Fell's Point, at Baltimore, in consequence of their reeling in a small boat on their way to the shore in the evening, overset it and fell into the water. Several boats from the shore hurried to their relief. They were all picked up, and went home perfectly sober to their families.

5. Terror.—A number of young merchants who had drunken together in a counting-house on James River, about thirty years ago, until they were intoxicated, were carried away by a sudden rise of the river from an immense fall of rain. They floated several miles with the current in their little cabin, half filled with water. An island in the river arrested it. When they reached the shore that saved their lives they were all sober. It is probable terror assisted in the cure of the persons who fell into the water at Baltimore.

6. The excitement of a fit of anger.—The late Dr. Witherspoon used to tell a story of a man in Scotland who was always cured of a fit of drunkenness by being made angry. The mean chosen for that purpose was a singular one. It was talking against religion.

7. A severe whipping.—This remedy acts by exciting a revulsion of the blood from the brain to the external parts of the body.

8. Profuse sweats.—By means of this evacuation nature sometimes cures a fit of drunkenness. Their good effects are obvious in laborers, whom quarts of spirits taken in a day will seldom intoxicate, while they sweat freely. If the patient be unable to swallow warm drinks in order to produce sweats, they may be excited by putting him in a warm bath or wrapping his body in blankets, under which should be placed half a dozen hot bricks or bottles filled with hot water.

9. Bleeding.—This remedy should always be used where the former ones have been prescribed to no purpose, or where there is reason to fear, from the long duration of the disease, a material injury may be done to the brain.

It is hardly necessary to add that each of the above remedies should be regulated by the grade of drunkenness, and the greater or less degree in which the intellects are affected in it.

II. I shall briefly mention some of the remedies which are proper to prevent the recurrence of fits of drunkenness, and to destroy the desire for ardent spirits :

1. Many hundred drunkards have been cured of their desire for ardent spirits by a practical belief in the doctrines of the Christian religion. Examples of the divine efficacy of Christianity for this purpose have lately occurred in many parts of the United States.

2. A sudden sense of the guilt contracted by drunkenness, and of its punishment in a future world.—It once cured a gentleman in Philadelphia, who in a fit of drunkenness attempted to murder a wife whom he loved. Upon being told of it when he was sober he was so struck

with the enormity of the crime he had nearly committed that he never tasted spirituous liquors afterwards.

3. A sudden sense of shame.—Of the efficacy of this deep-seated principle in the human bosom in curing drunkenness I shall relate three remarkable instances:

A farmer in England, who had been many years in the practice of coming home intoxicated from a market town, one day observed appearances of rain while he was in market. His hay was cut and ready to be housed. To save it he returned in haste to his farm before he had taken his customary dose of grog. Upon coming into his house one of his children, a little boy of six years old, ran to his mother and cried out: "O mother! father is come home, and he is not drunk!" The father, who heard this exclamation, was so severely rebuked by it that he suddenly became a sober man.

A noted drunkard was once followed by a favorite goat to a tavern, into which he was invited by his master and drenched with some of his liquor. The poor animal staggered home with his master, a good deal intoxicated. The next day he followed him to his accustomed tavern. When the goat came to the door he paused; his master made signs to him to follow him into the house. The goat stood still. An attempt was made to thrust him into the tavern. He resisted, as if struck with the recollection of what he suffered from being intoxicated the night before. His master was so much affected by a sense of shame, in observing the conduct of his goat to be so much more rational than his own, that he ceased from that time to drink spirituous liquors.

A gentleman in one of the Southern States, who had nearly destroyed himself by strong drink, was remarkable for exhibiting the grossest marks of folly in his fits of intoxication. One evening, sitting in his parlor, he heard an uncommon noise in his kitchen. He went to the door and peeped through the key-hole, from whence he saw one of his negroes diverting his fellow-servants by mimicking his master's gestures and conversation when he was drunk. The sight overwhelmed him with shame and distress, and instantly became the means of his reformation.

4. The association of the idea of ardent spirits, with a painful or disagreeable impression upon some part of the body, has sometimes cured the love of strong drink. I once tempted a negro man, who was habitually fond of ardent spirits, to drink some rum (which I placed in his way), and in which I had put a few grains of tartar emetic. The tartar sickened and puked him to such a degree that he supposed himself to be poisoned. I was much gratified by observing he could not bear the sight nor smell of spirits for two years afterwards.

Our knowledge of this principle of association upon the minds and conduct of men should lead us to destroy, by means of other impressions, the influence of all those circumstances with which the recollection and

desire of spirits are combined. Some men drink only in the *morning*, some at *noon*, and some at *night*. Some men drink only on a *market day*, some at *one* tavern only, and some only in *one kind* of company. Now by finding a new and interesting employment or subject of conversation for drunkards at the usual times in which they have been accustomed to drink, and by restraining them by the same means from those places and companions which suggested to them the idea of ardent spirits, their habits of intemperance may be completely destroyed. In the same way the periodical returns of appetite and a desire of sleep have been destroyed in a hundred instances. The desire for strong drink differs from each of them in being of an artificial nature, and therefore not disposed to return after being chased for a few weeks from the system.

5. Blisters to the ankles, which were followed by an unusual degree of inflammation, once suspended the love of ardent spirits for one month in a lady in this city. The degrees of her intemperance may be conceived of when I add that her grocer's account, for brandy alone, amounted annually to one hundred pounds, Pennsylvania currency, for several years.

6. An advantage would probably arise from frequent representations being made to drunkards not only of the certainty, but of the *suddenness* of death from habits of intemperance. I have heard of two persons being cured of the love of ardent spirits by seeing death suddenly induced by fits of intoxication—in the one case in a stranger, and in the other in an intimate friend.

7. It has been said that the disuse of spirits should be gradual; but my observations authorize me to say that persons who have been addicted to them should abstain from them *suddenly* and *entirely*. "Taste not, handle not, touch not," should be inscribed upon every vessel that contains spirits in the house of a man who wishes to be cured of habits of intemperance. To obviate for a while the debility which arises from the sudden abstraction of the stimulus of spirits, laudanum, or bitters infused in water, should be taken, and perhaps a larger quantity of beer or wine than is consistent with the strict rules of temperate living. By the temporary use of these substitutes for spirits, I have never known the transition to sober habits to be attended with any bad effects, but often with permanent health of body and peace of mind.

The *American Quarterly Magazine* of February, 1834, said that nearly two thousand physicians in Europe and America had expressed the opinion that men in health are never benefited by the use of intoxicating drinks, and that their effect on the human system is to produce or aggravate disease.

PROF. MOSES STUART, D.D.

IN the year 1830 a benevolent individual offered a premium of $250 for the best essay on the following question :

"*Is it consistent with a profession of the Christian religion for persons to use, as an article of luxury or of living, distilled liquors, or to traffic in them? And is it consistent with duty for the churches of Christ to admit those as members who continue to do this?*"

More than forty manuscripts were presented, and the premium was awarded to Moses Stuart, D.D., Associate Professor of Sacred Literature in the Theological Seminary, Andover, Mass.

This essay occupied seventy octavo pages and produced a profound impression upon the community. After a careful investigation of the various passages in the Bible referring to wine, he said :

"Let us now review the progress which we have made. We have taken a full view of the intoxicating drinks and wines in use among the ancient Hebrews, and of the precepts contained in the Scriptures which have respect to them. We have seen that the Bible prohibits intemperance in drinking by the most awful penalties in respect both to time and eternity. We have also seen that priests, magistrates (for such are kings and princes—Prov. xxxi. 4), and Nazarites were required, even in ancient times, totally to abstain from wine and strong drink while in the discharge of their appropriate duties, and while sustaining their appropriate character. We have found by comparison that our inebriating liquors, obtained by distillation, are much more powerful than those which the Hebrews made use of, and which were obtained only by fermentation. In particular we find that most of our wines which are much sought after differ so essentially from theirs, in consequence of having distilled spirit mixed with them, that ours may fairly come under the denomination of intoxicating drinks ; while theirs were not deserving of this appellation, in the common sense which usage has affixed to it.

"In answer, then, to the principal question which we are now inves-

tigating—viz., In what light is the use of intoxicating liquors to be viewed?—we may say (so far as the Scriptures are concerned) that the use of them in every form and manner, so as to occasion any degree of intoxication, is most fully and entirely prohibited. We may further say that no precept and no example can be brought from the Scriptures to show that the habitual use in any way of liquor properly called intoxicating is allowed. The most that can be made out in this way is that once in a year, on an occasion of general thanksgiving, the moderate use of strong drink was permitted. Finally, we are brought to the certain conclusion that all persons conspicuous in church or state, who were designed to be special examples of piety, or were employed in the public duties of religion or of civil office, were strictly enjoined to practice total abstinence while in their appropriate stations."

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Referring to the fact that "the God of nature" has forbidden intemperance by the manner in which He has formed our physical constitution, he says :

"It is now well known by all enlightened physiologists that the strength and refreshment which the body receives from food and drink are the result of supplying the worn-out particles of the human system with new ones which take their place. The blood is made the vehicle of conveying the new recruits to our system, and of carrying away the old ones which are exhausted, at one and the same time—a mechanism that is enough to confound all the atheists that ever lived, and to constrain the most strenuous unbeliever to cry out, It is true, indeed, that we are fearfully and wonderfully made !

"Now, whatever substances are capable of being received by the stomach and converted into chyle, and then of being taken up by the blood-vessels and appropriated to nourishment, these refresh and invigorate the body ; and those which are not capable of this do neither refresh nor invigorate to any good and lasting purpose.

"Such is the simple and wonderful construction of our bodies. Is it, then, an arrangement of the God of nature that alcoholic substances can be digested and appropriated to our nourishment and support ?

"The answer to the question is now plain and certain. Alcohol is not appropriated by the stomach and other organs concerned with digestion to any purposes of nutriment. Our physical system revolts at it, and in every part makes effort to throw it off as soon as possible. But this cannot be done in the ordinary way. Alcohol, instead of being digested, penetrates through the very substance of the whole system. It mounts to the brain ; diffuses itself through its whole mass ; inflames it ; indurates it ; brings on irregularity of action in it ; renders it more or less incapable of its usual functions, and predisposes it to diseases of every kind which are incident to it.

"It does the same by the lower viscera. The liver is indurated by it, and its natural color is changed. The stomach is contracted and inflamed. The skin loses its fair color and healthy appearance. 'Not a blood-vessel however minute, not a thread of nerve in the whole animal machine, that escapes its influence.' Nay, it penetrates the very bones of the system, and the whole becomes an inflammable mass. This is certain from the fact that cases of spontaneous and total combustion of the bodies of drunkards have been known to take place, and are every now and then occurring.

"With all this, the appetite is impaired; the powers of digestion are ruined, and predisposition to almost every disease, especially to all those of an inflammatory nature, is either originated or nourished and greatly heightened by the use of alcoholic drinks.

"It appears, therefore, that when our subject is considered merely in a physiological point of view it is plain that the Author of our nature very fully testifies His displeasure at the use of alcoholic drinks. But,

"This testimony is still further displayed in the mischievous effects which they produce on the health, happiness, and usefulness of the individuals who consume them.

"It would of course be expected by every rational man that any substance producing such an effect on our physical system as alcohol does would be injurious to health. I need not stop to prove that such is the effect. The intemperate man 'does not live out half his days.' Disease and death in every form hover around him. Ten thousand arrows are ready to pierce him, where his temperate neighbor is comparatively invulnerable. A full career of drunkenness can never be long; an interrupted one is sure to render life proportionally short. All this is too plain to need any comment; for every one who reads this has seen the confirmation of it wherever drunkards have been presented to his view.

"Nor can it ever be said, with any justice, that only the excessive use of alcoholic liquor leads to all this. The tendency of it is the same, when taken in any assignable measure, if used otherwise than as a medicine. It disturbs the equipoise, the balanced and adjusted and symmetrical action of the human system, in a greater or less degree, when taken in any quantity whatever. If it be not always attended with fatal or deleterious consequences, it is only because of the vis medicatrix, the power of self-restoration, which the God of nature has imparted to our animal system. This may in some cases resist the effects of alcohol, and prevail over it, just as it may over the influence of any other poison. But it is not the less true, because of this, that alcohol is a poison. It is beyond all doubt a poison. Otherwise the animal system would not so abhor and treat it. That a man may become accustomed to bear a certain quantity of this poison without

being immediately destroyed is true; but so may he be brought to bear opium and arsenic, or any other poison. The wonderful tendency of our physical system towards a state of health, and its power to resist noxious substances, is matter of admiration and of gratitude to the great Author of our nature; but it is no proof that alcohol has not a direct tendency to destroy our health.

"That alcohol may be used as a medicine, and sometimes in a beneficial way, there can be no rational doubt. But is not this equally true of arsenic, and of all the deadly poisons which can be named? Have not modern pharmacy and chemistry, united to an extensive knowledge of physiology and pathology, learned to convert all the instruments of destruction into armor of safety when tempered and directed in a certain way? This is too well known to need that it should be insisted on here. And what is true of other poisons is true of alcohol; and no more. It is true, indeed, that alcohol, when taken in moderate quantities, is not so deadly a poison as some others. Yet it is equally certain that an increase of this quantity to any considerable portion, before a person has habituated himself to the use of it, is sure to destroy life. But when the destruction is not speedy, it is still certain, if the use of the substance in question be persevered in so as to produce daily intoxication.

"We are compelled, therefore, to class alcohol among the poisons, although among the slower and more subtle ones. It has all the properties of a poison."

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"From these and the like considerations, we may come to the plain and certain conclusion that the use of intoxicating liquors is as evidently forbidden by God in His arrangement of our natures as in the volume of His revelation."

Under the second question, "Are those persons who consume intoxicating liquors, or who traffic in them, to be regarded as deserving of Christian animadversion and discipline?" he says:

"Here I ask, first, can the moderate use of them be indulged in without leading to an immoderate use? I have already adverted to this subject; and I may say here that the answer to this question requires no delay. Universal experience testifies that the immoderate use is almost certainly and, as it were, necessarily connected with the habitual use of them. The quantity taken this month does not suffice for the next. It loses its stimulating power to a certain extent; and this can be kept up only by increasing the quantity. Such is the absolute and certain order of nature, and it cannot be reversed. The use of them, then, must ever have a direct and nearly a certain connection

with the abuse of them. This attaches itself to the very nature of the elements in question and the physiological constitution of our bodies."

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"It is criminal, when not called by duty, to expose one's self to ruin, temporal and spiritual. It is a wanton trifling with the highest interests of time and eternity. It is a presumption on which the God of heaven frowns. It is, therefore, an immorality, and one deserving of serious Christian reprehension.

"The man, then, who consumes alcohol is a just subject of animadversion. And is not he who is a partner in the crime, he who manufactures, or he who vends ardent spirits still more criminal? The former makes, it may be, but one drunkard; he ruins himself alone. The latter makes a multitude great in proportion to the extent of his traffic. The accessory in this case is as bad—nay, worse—than the principal."

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"I have, in a multitude of cases, heard the use of spirituous liquors defended by the argument which I have been examining—viz., that the abuse of a thing is not to be pleaded against the use of it. But I feel constrained to say that there never was a case in which reason and argument were more plainly abused than here. The abuse of a thing in itself good and useful and necessary does not indeed furnish any good argument against the use of it; for every good thing on earth has been abused by some. But when the God of nature has so formed us that our very physical frame abhors a certain substance, and throws it off by violence, or is subjected by it to disease and suffering; when the rational and mental powers are more or less disturbed by this substance; and when the use of it does, with nearly absolute certainty, lead to the abuse of it; then the case is clear that all use is abuse. The substance is fairly to be set down and ranked among the poisons, and to be exhibited only when one poison is to be employed by physicians in order to repel another; or, in other words, when the less deadly weapon is to be used in order to ward off the blow of the more deadly one.

"It must, then, be the plain dictate of common sense that all use of such a thing when not called for by duty, and when attended with certain exposure to most terrible danger, is criminal, and is a just subject of Christian animadversion.

"But there is another light in which the subject now in question must be viewed before we dismiss it. I take it to be a broad, safe, and firmly-established ground of Christian morality that whatever duty does not command, and which at the same time is matter of offence to others—*i.e.*, gives them occasion of stumbling—should be scrupulously avoided."

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"I have never yet been able to believe that any man will seriously advocate the moderate use of spirits who is not himself particularly attached to the use of them, or has not some interest in the manufacturing or vending of them."

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"The result to which I feel compelled to come is, that the use of intoxicating liquors in any way as a common drink or matter of luxury, and all traffic in them for the sake of promoting or accommodating this purpose, is a just subject of Christian animadversion and discipline; for it is an offence against the plain and obvious principles of our holy religion, an offence against the great Head of the church, and against the best interests of our country."

In relation to the question, "Have the churches of Christ power to debar persons from their communion who are guilty of the offence under consideration?" he presents an exhaustive reply. We can only quote a few sentences in conclusion:

"I must come, then, with such considerations in view as have been suggested in the preceding pages, fully to the conclusion that it is a matter of expediency and duty for our churches not to admit members in future, except on the ground of total abstinence from the use of intoxicating liquors, and from all traffic in them."

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"The time is coming when those who use intoxicating liquors or traffic in them will not be able to lift up their heads in a Christian church which has any good claim to elevation and purity of character. They will be as really and truly stigmatized on account of unchristian conduct as those who are guilty of vices that are now deemed palpably disgraceful. I verily believe this. Everything tends to confirm such an opinion. But let not any church, by imprudent or injudicious measures, retard the approach of that day. May God in mercy speed the time when it shall dawn! But may He, in the same mercy, keep His churches from imprudent or injurious measures, and from everything that will mar the peace which they ought to enjoy!

"And now, Christian brethren, one and all, by whatever particular name you may be called, let me beseech you to look forward to that great day of the Lord, when every one of us must give an account of himself to God, and inquire whether it be possible to suppose that it will then be matter of joy to any one that on earth he has persevered in the determination to offend his fellow-Christians by insisting on the use of intoxicating liquors, or on traffic in them. It is now clear as the light that these liquors neither promote health, nor yield any nourishment, nor guard against disease. It is equally clear that such use and

traffic are dangerous, in a high degree, both to the temporal and eternal welfare of your fellow-men. If Paul would 'neither eat flesh nor drink wine until the world should end,' merely because it might offend even his weaker brethren, can you now refuse to exercise a self-denial far more easy and more imperiously demanded than this? Or will you persevere to offend many thousands of your brethren by doing that against which nature revolts, and which God by the constitution of that nature has forbidden? Can it be supposed that such conduct will not offend the great Head of the church? It cannot. The voice of reason and conscience forbids us to suppose this. The great law of love forbids it. This law requires us to do unto others that which we would that others should do to us. It requires us never to give an occasion of stumbling to a Christian brother by persisting in anything which duty does not enjoin us to do. The Saviour Himself has pronounced a fearful woe on those who give offence to any of His little ones—*i.e.*, of His children or followers. Better were it for them that a mill-stone were hanged about their necks, and that they were cast into the depths of the sea, than that they should do this."

GEORGE NOYES, ESQ.

IN 1833 Mr. Noyes wrote a strong article on the duty of entire abstinence and the responsibility of the moderate drinker. He said:

"'He that continues the practice of temperate drinking neglects to do what is in his power to remove a great calamity from the human race. He will not do his part toward the extinction of a common evil. He shows that he has less love for his Maker than for the indulgence of an unnatural appetite. For he that loveth God will love the image of God in the soul of his brother, and do nothing which has a tendency to efface it. He shows that, instead of loving his neighbor as himself, he loves him less than the vile cup of intoxication. He is by his practice and example tempting his brother to his ruin. He is encouraging a habit which is daily bringing destruction upon the bodies and souls of thousands of his fellow-creatures.'"

DR. MUSSEY said: "So long as alcohol retains a place among sick patients, so long will there be drunkards."

LYMAN BEECHER, D.D.

FOREMOST among the noble men who lifted up their voices against intemperance stands Rev. Dr. Lyman Beecher.

When settled at East Hampton, in 1808, he was awakened to the enormity of the evil. In later years, referring to the treatment of the Montauk Indians, he said :

"There was a grog-seller in our neighborhood who drank himself and corrupted others. He always kept his jug under the bed, to drink in the night, till he was choked off by death. He would go down with his barrel of whiskey in a wagon to the Indians and get them tipsy and bring them in debt ; he would get all their corn, and bring it back in his wagon—in fact, he stripped them. Then, in winter, they must come up twenty miles, buy their own corn, and pack it home on their shoulders or starve. Oh! it was horrible, horrible. It burned and burned in my mind, and I swore a deep oath in my mind that it shouldn't be so."

In 1810 Dr. Beecher moved to Litchfield, Conn., and was powerfully stirred by reading Dr. Rush's essay, and what he himself saw of the effects of the drink. In 1825 he delivered his celebrated "Six Sermons on Intemperance," which had an immense circulation, and which produced a profound impression upon the country. We give a short extract :

"We now come to the inquiry, By what means can the evil of intemperance be stayed ? and the answer is, not by any *one thing*, but by everything which can be put in requisition to hem in the army of the destroyer and impede his march, and turn him back and redeem the land.

"Intemperance is a national sin, carrying destruction from the centre to every extremity of the country, and calling upon the nation to array itself *en masse* against it.

"It is in vain to rely alone upon self-government and voluntary abstinence. This, by all means, should be encouraged and enforced, and may limit the evil, but can never expel it. Alike hopeless are all the efforts of the pulpit and the press, without something more radical, efficient, and

permanent. If knowledge only, or argument or motive were needed, the task of reformation would be easy; but argument may as well be exerted upon the wind, and motive be applied to chain down the waves. Thirst and the love of filthy lucre are incorrigible. Many may be saved by these means; but, with nothing more, many will be lost and the evil will go down to other ages.

"Alike hopeless is the attempt to stop intemperance by mere civil coercion. There is too much capital vested in the importation, distillation, and vending of ardent spirits, and too brisk a demand for their consumption in the market, to render mere legal enactments and prohibitions of sufficient influence to keep the practice of trafficking in ardent spirits within safe limits. As well might the ocean be poured out upon the Andes, and its waters be stopped from rushing violently down their sides. It would require an omniscient eye and an almighty arm, punishing with speedy and certain retribution all delinquents, to stay the progress of intemperance in the presence of the all-pervading temptation of ardent spirits.

"Magistrates will not, and cannot if they would, execute the laws against the unlawful vending and drinking of ardent spirits, amid a population who hold the right of suffrage and are in favor of free indulgence. The effort, before the public sentiment was prepared for it, would hurl them quick from their elevation, and exalt others who would be no terror to evil-doers. Our fathers could enforce morality by law; but the times are changed, and unless we can regulate public sentiment, and secure morality in some other way, we are undone.

"Voluntary associations to support the magistrate in the execution of the law are useful, but after all are ineffectual; for, though in a single town or State they may effect a temporary reformation, it requires an effort to make them universal, and to keep up their energy, which never has been and never will be made.

"Besides, the reformation of a town, or even of a State, is but emptying of its waters the bed of a river, to be instantly replaced by the waters from above; or, like the creation of a vacuum in the atmosphere which is instantly filled by the pressure of the circumjacent air.

"The remedy, whatever it may be, must be universal—operating permanently at all times and in all places. Short of this, everything which can be done will be but the application of temporary expedients.

"There is somewhere a mighty energy of evil at work in the production of intemperance; and until we can discover and destroy this vital power of mischief we shall labor in vain.

"Intemperance in our land is not accidental; it is rolling in upon us by the violation of some great laws of human nature. In our views, and in our practice as a nation, there is something fundamentally wrong; and the remedy, like the evil, must be found in the correct application of general principles. It must be a universal and national remedy.

"What, then, is this universal, natural, and national remedy for intemperance?

"It is the banishment of ardent spirits from the list of lawful articles of commerce by a correct and efficient public sentiment; such as has turned slavery out of half of our land, and will yet expel it from the world.

"Drunkenness is a sin which excludes from heaven. The commerce in ardent spirits, therefore, productive only of evil in time, fits for destruction and turns into hell multitudes which no man can number.

"I am aware that in the din of business and the eager thirst for gain the consequences of our conduct upon our views, and the future destiny of our fellow-men, are not apt to be realized or to modify our course.

"But has not God connected with all lawful avocations the welfare of the life that now is, and of that which is to come? And can we lawfully amass property by a course of trade which fills the land with beggars, and widows, and orphans, and crimes, which peoples the graveyard with premature mortality and the world of woe with the victims of despair? Could all the forms of evil produced in the land by intemperance come upon us in one horrid array, it would appall the nation, and put an end to the traffic in ardent spirits. If in every dwelling built by blood, the stone from the wall should utter all the cries which the bloody traffic extorts, and the beam out of the timber should echo them back, who would build such a house, and who would dwell in it? What if in every part of the dwelling, from the cellar upward, through all the halls and chambers, babblings, and contentions, and voices, and groans, and shrieks, and wailings were heard day and night! What if the cold blood oozed out, and stood in drops upon the walls; and, by preternatural art, all the ghastly skulls and bones of the victims destroyed by intemperance should stand upon the walls in horrid sculpture, within and without the building! Who would rear such a building? What if at eventide and at midnight the airy forms of men destroyed by intemperance were dimly seen haunting the distilleries and stores where they received their bane, or following the track of the ship engaged in the commerce—walking upon the waves—flitting athwart the deck—sitting upon the rigging—and sending up, from the hold within and from the waves without, groans and loud laments and wailings! Who would attend such stores? Who would labor in such distilleries? Who would navigate such ships?

"Oh! were the sky over our heads one great whispering-gallery, bringing down about us all the lamentation and woe which intemperance creates, and the firm earth one sonorous medium of sound, bringing up around us from beneath the wailings of the damned, whom the commerce in ardent spirits had sent thither; these tremendous realities, assailing our senses, would invigorate our conscience and give decision

to our purpose of reformation. But these evils are as real as if the stone did cry out of the wall, and the beam answered it—as real as if, day and night, wailings were heard in every part of the dwelling, and blood and skeletons were seen upon every wall—as real as if the ghostly forms of departed victims flitted about the ship as she passed over the billows, and showed themselves nightly about stores and distilleries, and with unearthly voices screamed in our ears their loud lament. They are as real as if the sky over our heads collected and brought down about us all the notes of sorrow in the land, and the firm earth should open a passage for the wailings of despair to come up from beneath."

PRESIDENTIAL DECLARATION.

HON. E. C. DELAVAN secured the signatures of a number of the Presidents of the United States to a declaration against ardent spirits as a drink. In 1862 Mr. Delavan wrote as follows:

"The certificate of *twelve* Presidents I deem interesting as well as instructive. When I obtained the signatures of the *first three*, about thirty years since, by a personal visit to each, the movement against alcohol as a beverage was confined to *distilled spirit;* then the impression was general that fermented drinks were safe in moderation; but science has since settled the question that alcohol is exactly the same poison in what are termed fermented drinks as in distilled; indeed, that in both it is formed by fermentation, and that there would be no impropriety in calling all kinds of intoxicating drinks *ardent spirits.* Pure brandy is distilled from wine, and should be called distilled wine."

The following is the declaration with the signatures:

"Being satisfied from observation and experience, as well as from medical testimony, that ARDENT SPIRIT, as a drink, is not only needless, but hurtful, and that the entire disuse of it would tend to promote the health, the virtue, and the happiness of the community, we hereby express our conviction that should the citizens of the United States, and especially the young men, discontinue entirely the use of it, they would not only promote their own personal benefit, but the good of our country and the world.

"JAMES MADISON,
"ANDREW JACKSON,
"JOHN QUINCY ADAMS,
"M. VAN BUREN,
"FRANKLIN PIERCE,
"ABRAHAM LINCOLN,
JOHN TYLER,
Z. TAYLOR,
MILLARD FILLMORE,
JAMES K. POLK,
JAMES BUCHANAN,
ANDREW JOHNSON."

JUSTIN EDWARDS, D.D.

REV. DR. EDWARDS was for many years the corresponding secretary of the American Temperance Society, which was organized in 1826. He was one of the most indefatigable workers and vigorous writers of his time. His reports were replete with facts and statistics and valuable information, making a volume of permanent documents of rare value for the historian. In 1811, when pastor of the Congregational Church at Andover, Mass., he delivered a sermon, in which he said:

"'I speak as unto wise men.' What shall be done? Shall this enemy be continued among us, or shall we declare a war of extermination and root it out? But one says: 'It is a very useful thing. It will do no hurt if men do not take too much; they must be on their guard.' No; 'Be on your guard' has been the motto for thirty years, and shall we go on and perpetuate its evils on this generation, and fasten them on the necks of posterity?

"It is not drunkards nor intemperate men who control this business; it is temperate men, useful men, honorable men. Let them forbear to use it, and show that it is not necessary, and the evil will die; for they shut the door through which all intemperate men and all drunkards have entered. Those men were once where temperate men now are, in the temperate use of strong drink; and temperate men, if they continue this course, will, many of them, be where the intemperate men now are.

"We are now reduced to one point: shall temperate men continue the temperate use of strong drink, and thus keep open the door to intemperance, idleness, dissipation, drunkenness, poverty, wretchedness, and death; or shall they forbear, and thus shut the door against these evils for ever?

"'I speak as unto wise men.'"

In 1826 he wrote the tract entitled "The Well-Conducted Farm," exhibiting the result of an experiment made by an original member of the committee of the American Temperance Society, S. V. S. Wilder, Esq., of Bolton, which had an immense circulation. The following is a portion of the tract:

"Mr. B——, a respectable farmer in Massachusetts, came, a number of years ago, into the possession of a farm of about six hundred acres. On this farm he employed eight or ten men. These men were in the habit, and had been for years, of taking each a portion of ardent spirit, when they labored, every day. They had grown up in the practice of taking it, and the idea was fixed in their minds that they *could* not do without. It was the common opinion in the place that, for laboring men who had to work hard, some ardent spirit was *necessary*. Mr. B—— for a time followed the common practice, and furnished his men with a portion of spirit *daily*. But, after much attentive observation and mature reflection, he became deeply impressed with the conviction that the practice was not only useless, but hurtful. He became convinced that it tends to lead men to intemperance, to undermine their constitutions, and to sow the seeds of death, temporal and eternal; and he felt that he could not be justified in continuing to cultivate his farm by means of a practice which was ruining the bodies and souls of his fellow-men. He therefore called his men together, and told them in a kind and faithful manner what were his convictions. He told them that he was perfectly satisfied that the practice of taking ardent spirits was not only needless, but hurtful; that it tended to weaken and destroy both the body and mind; and that he could not, consistently with his duty, be instrumental in continuing a practice which he had no doubt tended to destroy them both for this world and the world to come. He therefore from that time should furnish them with no ardent spirits.

"One of them said that he could not work without it, and if he did not furnish them with it he would not stay with him. 'Very well,' said Mr. B——; 'hand me your bill and be off.' The man replied that he presumed all the others would leave him. 'Very well,' said Mr. B——; 'tell them, any of them who choose to leave—all of them, if they choose to go—to hand in their bills, and they shall have their money to-night. If they stay, however, they shall have nourishing food and drink at any time, and in any abundance which they wish; and at the close of the year each one shall have twelve dollars—that is, one dollar a month in addition to his wages. But I shall furnish no spirits of any kind, neither shall I have it taken by men in my employment. I had rather my farm would grow up to weeds than be cultivated by means of so pernicious a practice as that of taking ardent spirits.' However, none of the men left except that one; and when he saw that all the others concluded to stay he came back and said that, as the others had concluded to stay and do without rum, he believed that he could, and he should be glad to stay too, if Mr. B—— had no objection. But he told him No, he did not wish him to stay; he would make of him an example, and he must go. So he departed. The rest went to work, and he furnished them with no spirits from that time through the season; yet his work, he said, was done 'with less trouble, in a better manner, and in

better season than ever before.' Some of his men, however, he found, when they went abroad, did take ardent spirits. They sometimes procured it at the tavern or a store, and in some instances took it secretly while on his farm. The evil, therefore, although greatly lessened, was not entirely done away.

"When he came to hire men again he let it be known that he did not wish to hire any man who was not willing to abstain entirely and at all times from the use of ardent spirits. His neighbors told him that he could not hire men on those conditions; that men could not be found who would do without rum, especially in haying and harvesting. Well, he said, then he would not hire them at all. His farm should grow up to weeds. As to cultivating it by the help of rum, he would not. By allowing men in his employment, and for whose conduct he was in a measure responsible, to take ardent spirits, he should be lending his influence to continue a practice, or he should at least be conniving at a practice, which was destroying more lives, making more mothers widows and children orphans than famine, pestilence, and sword; a practice which was destroying by thousands and tens of thousands not only the bodies, but the *souls* of men, rendering them, and their children after them, wretched for this world and the world to come. 'No,' said he, 'I will clear my hands of this enormous guilt. I will not by practice encourage, or by silence, or having men in my employment who take ardent spirits connive at this deadly evil.' However, he found no difficulty in hiring men, and of the best kind. And when his neighbors saw that by giving one dollar a month more than others he could hire as many men as he pleased, they gave up that objection. But they said it was bad policy, for the men would not do so much work, and he would in the end be a loser. But he told them that, although they might not at first do quite so much, he presumed that they would in the end do more. But if they should not, only let them do, said he, what they easily can, and I shall be satisfied. My Maker does not require of me any more than I can do without rum—for he used no ardent spirits himself—and I shall require no more of them. His men went to work, and his business prospered exceedingly. His men were remarkably uniform in their temper and deportment, still and peaceable.

"He found them every day alike, and he could always safely trust them. What he expected to have done he found *was* done in good season and in the best manner. His men never made so few mistakes, had so few disputes among themselves; they never injured and destroyed so few tools, found so little fault with their manner of living, or were, on the whole, so pleasant to one another and to their employer. The men appeared more than ever before like brethren of the same family, satisfied with their business, contented and happy.

"At the close of the year one of them came to Mr. B——, and, with tears in his eyes, said: 'Sir, I thought that you were very hard in keep-

ing us from drinking rum. I had always been accustomed to it, and I thought that I could not do without it. And for the first three months,' said he, 'it was hard—very hard. I had such a *caving in* here,' putting his hands up to his side—'I had such a *desperate caving in* here that I thought I should die. But as you gave us good wages and good pay, and the rest resolved to stand it without rum, I thought I would.

"'And now,' said he, 'I am well and happy. I work with ease, sleep sweetly, and when I get up in the morning, instead of having, as I use to, my mouth and throat'—to use his own words—'so *full of cobwebs* as to be *spitting cotton-wool* all the time, my mouth and throat are clear as a whistle. I feel active, have a good appetite, and can eat anything.

"'Formerly, when I worked hard, I was at night tired, and could not sleep. When I got up in the morning I was so sore and stiff, so filled up in my throat, and my appetite was so gone that I could do nothing till I had taken a glass of rum and molasses. I then stood it till breakfast. But my breakfast did not relish, and what I took did not seem to nourish me. Soon after I got to work I was *so hollow and so tired* that I felt *desperate ugly* till eleven o'clock. Then I took a *new vamper*. And by the strength of that I got on till dinner. Then I must have a little more to give me an appetite. At three o'clock in the afternoon I must have recourse'—these were his words—'*to the hair of the same dog* to keep up my sinking spirits. And thus I got along till night. Then I must have a little to sharpen appetite for supper. And after supper I could not sleep till I had taken *another nightcap*.

"'Thus I continued,' said he, 'year after year, undermining a constitution which was naturally very robust, and growing worse and worse, until I came under your wise and excellent regulations. And now,' said he, 'I am cured. I *am cured*. I can now do more labor than when I took spirits, without *half* the fatigue, and take nothing stronger than pure, cold water. If a man would give me the same wages that you do, and a dollar a day in addition, to return to the practice of drinking rum, I would laugh at him.' All this was the free, spontaneous effusion of his own mind, in view of the great change wrought in his feelings by leaving off *entirely* the use of ardent spirits.

"Another of the workmen came to Mr. B—— and said that he had found it very hard to do without rum at first; but he could now freely say that he never enjoyed so good health, or felt so well, as he did then. He said that in cold weather in the winter, and after chopping all day in the woods, especially if exposed to rains, or if his feet were wet, he had for a long time been accustomed to a very bad rheumatism, and at night to a dreadful headache. He took spirits temperately, and he supposed it was necessary to guard him against these evils. Still he suffered them; and he found nothing that would prevent them. But since he had left off entirely the use of spirits he had had no rheumatism, and been entirely free from the headache.

"Another of the workmen said he thought at first that he could do very well without spirits three-quarters of the year; but that in haying and harvesting he should want a little. But he had found that a dish of bread and milk, or some other nourishing food, at eleven o'clock answered his purpose at all times just as well as grog, and he thought a little better. And as he was now entirely free from the habit of taking spirits he would not on any account be placed in a situation where he should be tempted to renew it.

"Such were the feelings of men who had always been accustomed to the practice of taking spirits till they came into Mr. B——'s employment, and who afterwards had not taken a drop. They had tried both sides, and had found, by experience, that the practice of taking ardent spirits is utterly useless; nay, that it is positively hurtful. It was their united testimony that they enjoyed better health, were more happy, could do more work, and with less fatigue, than when they took spirits.

"They said, to be sure, that they found it hard to do without it at first. And so would a man who had been in the habit of taking laudanum, or any poison that was not fatal, but was stimulating and pleasant to the taste, however destructive it might be in the end to his constitution. But after they had freed themselves from the habit of taking spirits they found no inconvenience, but were in all respects better than they were before. And they acknowledged that they were exceedingly indebted to him, who, by his wise regulations, had been the means of improving their condition. The following were some of the advantages to *them:*

"1. They had a better appetite, partook of their food with a keener relish, and it was more nourishing to them than before.

"2. They possessed much greater vigor and activity both of body and mind.

"3. They performed the same labor with much greater ease, and were in a great measure free from that lassitude and fatigue to which they were before accustomed.

"4. They had greater wages, and they laid up a much greater portion of what they had. Before, numbers used to spend a great portion of their wages in scenes of amusement and dissipation. Now, they had no inclination to frequent such scenes. The consequence is, they lay up more money. They are also more serious in their deportment, spend more of their leisure time in useful reading, much oftener peruse the Scriptures, and attend public worship; and they are more attentive to all the means of grace. In a word, they are more likely to become useful and happy in this life, and to be prepared for lasting blessedness in the life to come.

"5. Their example will be more likely to be useful to those around them; and that for both worlds.

"The following are some of the advantages to *their employer:*

"1. The men, he says, in the course of the year do more work, in a better manner, and at a much less expense of tools.

"2. He can now with much greater ease have a place for everything, and everything in its place.

"3. When a stone has fallen from the wall it is now laid up, as the men are passing by, without his mentioning it. The gates are locked, and the bars put up; so that the cattle do not, as before, get in and destroy the crops.

"4. His summer work is done in such season that earth, loam, etc., is carted into the yard in the fall, instead of being carted in in the spring as before. The consequence is, when carried out it is richer and renders the farm more productive.

"5. His barns in winter are kept clean and less fodder is wasted. The cattle and horses are daily curried and appear in better order.

"6. When his men go into the forests, instead, as before, of cutting down the nearest, thriftiest, and largest trees, they cut those that are decayed, crooked, and not likely to grow any better, pick up those that are blown down, and thus leave the forests in a better state.

"7. The men are more uniform, still, and peaceable; are less trouble in the house, and more contented with their manner of living.

"8. At morning and evening prayer they are more ready than before to attend, and in season; appearing to esteem it not only a duty but a privilege and a pleasure to be present, and unite with the family in the daily worship of God.

"9. On the Sabbath, instead of wishing, as before, to stay at home, or to spend the day in roving about the fields, rivers, and forests, they choose statedly and punctually to attend public worship. In a word, their whole deportment, both at home and abroad, is improved, and to a greater extent than any, without witnessing it, can well imagine.

"All these and many more advantages resulted from their abstaining *entirely, and at all times,* from the use of ardent spirits."

HON. WM. CRANCH, Chief Judge of the District of Columbia, in an address in 1831 estimated the loss annually in the United States from the use of ardent spirits to be $94,425,000. He said:

"We may safely say that the quantity of ardent spirits consumed in the United States ten years ago was at least equal to six gallons for each person, and as the population was at that time twelve millions the quantity consumed in the United States was seventy-two million gallons."

R. D. MUSSEY, M.D.

PROF. REUBEN D. MUSSEY, M.D., of the Medical Institute of Dartmouth College, New Hampshire, delivered an able address on "ardent spirits" before the Medical Society of the College June 5, 1827. Dr. Mussey was then president of the society, and the address made a profound impression. We give the conclusion of his powerful argument:

"If ardent spirit be necessary to health and activity, how did the world get along without it for forty-eight hundred years? How could the Roman soldiery withstand the frightful onsets of Hannibal, with nothing to drink stronger than vinegar and water? Take a soldier of the present day, clothe him with heavy Roman armor, and give him the pilum and short sword—weapons which, it has been said, 'conquered the world'—and it will soon appear what blessings we have derived from alcohol. The modern Achilles cripples under his load, unable to raise from the ground the instrument with which he is to meet his foe.

"'But alcohol is certainly useful as a medicine, and it may be resorted to as an antidote to infectious diseases.' If it be a good medicine, let it be used only as a medicine. What has a healthy man to do with medicine? Let it be kept only on the shelves of the apothecary. But how does it appear that spirit affords security under exposure to contagion? The history of certain epidemics will show that they destroy a larger proportion of tipplers than of those who are temperate. Two physicians of my acquaintance were called to practise in the same epidemic scarlet fever. One drank spirit freely, the other not at all; they were equally exposed to the contagion, and both took the disease. The drinker died, the other recovered. If you are exposed to the infectious air of sick-rooms, take plain, nourishing food at regular intervals and unstimulating drinks.

"'But if useless as a preventive, is not alcohol important in the treatment of disease?' I admit that it is sometimes convenient, but I deny that it is essential to the practice of physic or surgery. Do we wish to rekindle the taper of life as it glimmers in a fainting-fit, we have ammonia and the volatile oils, and, what is better than everything else, cold water, to be administered by affusion. Is it required to produce a tonic effect in a case of long-standing debility, the tonic roots, and barks, and woods impart their invigorating properties to water or

acid. Are we called upon to relieve pain, opium is altogether superior to alcohol. Do we need a solvent for opium, we have it in the acetous acid. The black drop is one of the best solutions of opium ever invented.

"'But what is to be done with the medicinal resins and aromatic oils—must not they be dissolved in alcohol?' The medicinal resins do not constitute a very important class of remedies, but they may be given in fine powder, rubbed with some inert friable substance, or dissolved in an essential oil, or made into an emulsion. The ordinary mode of using them does not carry them into the stomach in the state of solution, as they are instantly precipitated in a flocculent form on being thrown into water. As for the aromatic oils, they may be given in the form of liquid soap, or emulsion rubbed with alkali, or sugar and water, and in this way they exert their specific effects.

"Is the physician required to prescribe a restorative; if quinine, and bark, and bitters, and metallic tonics will not do, shall he prescribe alcohol? This is never certain and always unsafe, inasmuch as there is imminent danger of a permanent relish being acquired for it; nor does it compare in its restorative powers, in cases where the complaint was not produced or modified by the previous use of it, with the pure fermented and well-preserved juices of the grape and the apple. The factitious wines extensively vended in our country are poor restoratives; they contain a large proportion of alcohol.

"I maintain then that, taking into view the danger of making tipplers by giving ardent spirit to the sick, and considering that all its medicinal virtues are found in other articles, mankind would not on the whole be losers if it should be banished not only from the houses of every class of the community, but also from the shops of the apothecary.

"There can be little doubt of the correctness of the prevailing opinion that the consumption of ardent spirit has been for a few years past an alarmingly increasing evil in our country.

"By the marshal's returns in 1810, it appeared that no less than 33,365,529 gallons of spirit were distilled and imported for a single year's consumption in the United States; and there is little doubt that this estimate is far short of the truth, as there is, probably, every year, a considerable quantity smuggled into the country, of which, of course, no account is given. If from that time the consumption of ardent spirit has only kept pace with the population, it will amount to fifty-six millions of gallons; but from the increase in the consumption, says a distinguished gentleman of our State, in an elaborate calculation, from which the following results are taken, 'we may safely set it down at sixty millions. This will give to every individual, man, woman, and child, including bond and free, five gallons each. Deducting the slaves and children under ten years of age, it will give to the rest not less than eight gallons each.' Is this result impossible—must there be an error in

the calculation? The common seamen of our navy are allowed a daily ration of half a pint of spirit each. This is about twenty-three gallons a year, and when it is considered that hundreds of thousands of our citizens drink twice, thrice, or even four times this quantity, the foregoing result will not appear improbable.

"'Sixty millions of gallons, taking into the estimate the quantity of home-distilled spirits disguised and sold for foreign liquors, the free dilution of home and imported liquors before they reach the consumer, and the large proportion retailed in small quantities at a price greatly in advance of the primary cost, may be fairly reckoned at about one dollar the gallon, but, to be within bounds, place it at fifty million dollars. If to the actual cost of ardent spirits we add the loss of time, the waste of property, the various expenses of sickness and law-suits occasioned by their use, and the amount expended in the support of paupers reduced to indigence by intemperance, to what an enormous sum will the whole amount? One hundred millions of dollars is probably far short of the truth.' Let half this sum be annually levied upon the people in the form of a direct tax, and insurrection and revolt would appear in every part of our country.

"From calculations made by the gentleman before alluded to, in which I have great confidence, but which are too long to be admitted here, it appears in the highest degree probable that from twenty thousand to thirty thousand persons in the United States are annually brought to a premature death through the influence of ardent spirit. Place the number at twenty-five thousand.*

"One hundred millions of dollars divided among the different States according to their population would give to New Hampshire about two million five hundred thousand dollars. Apply this sum to the support of government, of the clergy, and of schools; improve the means of education by the establishment of any reasonable number of high-schools, and the most extensive endowment of the college; make a hundred new public roads; cut canals and build railways in every useful direction; smooth down the rugged features of the State by giving the most liberal encouragements to agriculture; build up manufacturing establishments; cherish the useful and the fine arts by large premiums and salaries; endow a hospital in each county, and distribute unheard-of sums among the numerous and charitable objects of the day; send a hundred missionaries to India, and as many to our western wilderness; and in ten years our treasury would groan under the burden of unappropriated moneys.

"Twenty-five thousand lives in our country in one year! This number multiplied by the time that has elapsed since the last peace with Great Britain will give three hundred thousand, a larger number

* More recent estimates by other gentlemen, from larger data, fix the number at thirty thousand.

than met, in 1812, on the bloody plains spread out before the ancient city of the czars. Apply this calculation to the population of Europe, and you have three hundred and seventy-five thousand annually, or four millions one hundred and twenty-five thousand in eleven years, the time since the peace in 1816—a number nearly equal to that swallowed up by that vortex of human life, the French Revolution, and its consequent wars.

"How can anything be done effectually to check this mighty evil? I give the same answer to this question which has repeatedly been given within the last few months: change public opinion, make it unpopular, unfashionable to drink spirit. What is the use of applying to government for a tax upon ardent spirit so large as to place it beyond the reach of the lower classes in the community? Legislative enactments which far outrun public opinion are worth nothing. Fashion and custom hold men with a stronger arm than legislative prescription. But how change public opinion; is it not already an overwhelming torrent rolling onward with resistless and increasing power? Man can accomplish wonders both in the physical and moral world; he dares even meditate a canal across the isthmus of Darien, expecting to lower the waters in the Gulf of Mexico, and perhaps to stop the Gulf Stream; and who that recollects the mighty moral achievements accomplished in the time of the Reformation by the efforts of a single man shall despond at the vastness of the change now contemplated.

"Let all good men, all well-wishers to social life and family quiet; to health, industry, and the arts; to religion, morals and good government, unite their efforts; and by all possible means, but chiefly by their example, in rigidly abstaining from ardent spirit, discourage and discountenance its use, among all within the sphere of their influence.

"'I know,' says some worthy man, 'that the evil of spirit-drinking is a great one, and I heartily wish we were rid of it; but I have been in the habit of taking it occasionally for some years, and I find it at times particularly comfortable to me; and as I am in no danger of becoming intemperate, must I give it up only for the benefit of others?' You take it frequently and are fond of it—are you then in no danger? Unconsciousness of danger is no proof of security. There may be some reason for your leaving it off on your own account, but if not, have you not so much regard for your family and the community as to submit to a slight temporary inconvenience on their account? Why talk one way and act the other? Your influence is on the side of conduct, not merely of words. What would be said of the physician who should refuse to submit to the processes of cleansing necessary to rid his clothes of the infection of smallpox because it would cost him a little time or trouble, or other inconvenience, while by thus disregarding the regulations instituted for the preservation of the public health he would expose his family and his neighbors to the pestilence? And whose sons

are more liable to become drinkers of ardent spirit than the sons of him who sets them the example?

"But the glorious work of reform has been commenced, and is now in rapid progress. Within the last half year societies for the promotion of this object have sprung into existence, like flowers upon the bosom of spring after a long and cold winter; may an abundance of fruit follow these vigorous forth-puttings of moral effort!

"I repeat it, let all virtuous men unite to expel the common enemy. He ought not to be allowed a place in Christian society. He is a foreigner, a Mohammedan; he was born in the land of robbers, and he has established the genuineness of his origin by the millions he has deprived of property, of morals, and of life. He has come to us in the robe of friendship, has assured us of his best regards, has proffered his aid and solace in sickness, pain, and poverty. Such a friend who could reject? He has been received into general favor, and admitted to Christian confidence and companionship; and what reward has he taken for his kind offices? He has stolen away character, health, property, the rich blessings and endearments of society and domestic intercourse, the moral sense, life, and the hope of heaven.

"Gird up, then, to the combat. Always meet him as an enemy; never again admit him to your bosoms; give him no quarter; expel him from your houses; drive him from the land. Always treat him as a murderer; he has slain your brothers, he lurks for the life-blood of your children, he whets his sabre for you.

"Farmer, mechanic, professional man, orator, hast thou sought from ardent spirit strength to labor, or ingenuity or promptness in thy calling, or eloquence in the hall of legislation or justice? it will palsy thine arm, cause thy right hand to forget its cunning, and thy tongue to cleave to thy mouth.

"Christian, what hast thou to expect from strong drink? Art thou weary and dost thou linger on thine upward journey, and will ardent spirit bring thee sooner or safer to thine home?

"Dost thou wait in the sanctuary? hast thou been separated to stand before the congregation? and when thy graces languish, when thy devotion burns feebly and faintly, dost thou rekindle it with alcohol? Ah! come not near; bring no more this strange fire to the altar, lest, from its secret and holy dwelling, a flame break forth upon thee, and thou be consumed, and the people with thee."

The Rev. Dr. Beecher, President of Lane Seminary, Ohio, said: "I challenge any man who understands the nature of ardent spirit, and yet, for the sake of gain, continues to be engaged in the traffic, to show that he is not involved in the guilt of murder."

L. M. SARGENT, ESQ.

ANOTHER of the early pioneers contemporary with Moses Stuart, Lyman Beecher, Dr. Edwards, Dr. Cheever, and others of the early fathers was Mr. Sargent. "Sargent's Temperance Tales" were household words, reprinted in other lands, and received a world-wide circulation. It was the first effort at story-writing in behalf of the temperance reform. They were issued in 1830–1. We reprint the first and best of these early stories in full:

MY MOTHER'S GOLD RING.

I have one of the kindest husbands; he is a carpenter by trade, and our flock of little children has one of the kindest fathers in the county. I was thought the luckiest girl in the parish when George T—— made me his wife. I thought so myself. Our wedding-day—and it was a happy one—was but an indifferent sample of those days of rational happiness and uninterrupted harmony which we were permitted to enjoy together for the space of six years. And although, for the last three years of our lives, we have been as happy as we were at the beginning, it makes my heart sick to think of those long, dark days and sad nights that came between; for two years of our union were years of misery.

I well recollect the first glass of ardent spirit that my husband ever drank. He had been at the grocery to purchase a little tea and sugar for the family. There were three cents coming to him in change; and, unluckily, the deacon, who keeps the shop, had nothing but silver in the till, and, as it was a sharp, frosty morning, he persuaded my good man to take his money's worth of rum, for it was just the price of a glass. He came home in wonderful spirits, told me he meant to have me and the children better dressed, and, as neighbor Barton talked of selling his horse and chaise, he thought of buying them both. And when I said to him, "George, we are dressed as well as we can afford, and I hope you will not think of a horse and chaise till we have paid off the squire's mortgage," he gave me a harsh look and a bitter word. I never shall forget that day, for they were the first he ever gave me in his life. When he saw me shedding tears, and holding my apron to my face, he said he was sorry, and came to kiss me, and I discovered that he had been drinking, and it grieved me to the heart.

In a short time after, while I was washing up the breakfast things, I heard our little Robert, who was only five years old, crying bitterly; and going to learn the cause, I met him running towards me with his face covered with blood. He said his father had taken him on his knee, and was playing with him, but had given him a blow in the face, only because he had said, when he kissed him, "Dear papa, you smell like old Isaac, the drunken fiddler." My husband was very cross to us all through the whole of that day; but the next morning, though he said little, he was evidently ashamed and humbled; he went about his work very industriously, and was particularly kind to little Robert. I prayed constantly for my good man, that God would be pleased to guide his heart aright; and, more than a week having gone by without any similar occurrence, I flattered myself that he would never do so again. But, in a very little time, either the deacon was short of change, as before, or some tempting occasion presented itself which my husband could not resist, and he returned home once more under the influence of liquor.

I never shall forget the expression of his countenance when he came in that night. We had waited supper a full hour for his return; the tea-pot was standing at the fire, the bannocks were untouched upon the hearth, and the smaller children were beginning to murmur for their supper. There was an indescribable expression of defiance on his countenance, as though he were conscious of having done wrong, and resolved to brave it out. We sat down silently to supper, and he scarcely raised his eyes upon any of us during this unhappy repast. He soon went to bed and fell asleep; and, after I had laid our little ones to rest, I knelt at the foot of the bed on which my poor misguided husband was sleeping and poured out my very soul to God, while my eyes were scalded with the bitterest tears I had ever shed. For I then foresaw that, unless some remedy could be employed, my best earthly friend, the father of my little children, would become a drunkard.

The next morning, after breakfast, I ventured to speak with him upon the subject in a mild way; and though I could not restrain my tears, neither my words nor my weeping appeared to have any effect, and I saw that he was becoming hardened and careless of us all. How many winter nights have I waited, weeping alone, at my once happy fireside, listening for the lifting latch, and wishing, yet dreading, to hear his steps at the door!

After this state of things had continued, or rather grown worse, for nearly three months, I put on my bonnet one morning, after my husband had gone to his work, and went to the deacon's store; and, finding him alone, I stated my husband's case, and begged him earnestly to sell him no more. He told me it would do no good, for, if he did not sell it, some other person would sell it; and he doubted if my husband took more than was good for him. He quoted Scripture to show that it was a wife's duty to keep at home, and submit herself to her husband, and

not meddle with things which did not belong to her province. At this time two or three customers called for rum, and the deacon civilly advised me to go home and look after my children.

I went out with a heavy heart. It seemed as if the tide of evil was setting against me. As I was passing Farmer Johnson's, on my way home, they called me in. I sat down and rested myself for a few minutes in their neat cottage. Farmer Johnson was just returning from the field; and when I saw the little ones running to meet him at the stile, and the kind looks that passed between the good man and his wife; and when I remembered that we were married on the very same day, and compared my own fortune with theirs, my poor heart burst forth in a flood of tears. They all knew what I was weeping for, and Farmer Johnson, in a kind manner, bade me cheer up, and put my trust in God's mercy, and remember that it was often darkest just before daylight.

The farmer and his wife were members of the temperance society, and had signed the pledge; and I had often heard him say that he believed it had saved him from destruction. He had, before his marriage, and for a year after, been in the habit of taking a little spirit every day. He was an industrious, thriving man; but shortly after his marriage he became bound for a neighbor, who ran off, and he was obliged to pay the debt. I have heard him declare that when the sheriff took away all his property, and stripped his little cottage, and scarcely left him those trifles which are secured to the poor man by law; and when he considered how ill his poor wife was at the time in consequence of the loss of their child, that died only a month before, he was restrained from resorting to the bottle in his moments of despair by nothing but a recollection of the pledge he had signed. Farmer Johnson's minister was in favor of pledges, and had often told him that affliction might weaken his judgment and his moral sense, and that the pledge might save him at last, as a plank saves the life of a mariner who is tossed upon the waves. Our good clergyman was unfortunately of a different opinion; he had often disapproved of pledges. The deacon was of the same opinion; he thought very illy of pledges.

Month after month passed away, and our happiness was utterly destroyed. My husband neglected his business, and poverty began to stare us in the face. Notwithstanding my best exertions, it was hard work to keep my little ones decently clothed and sufficiently fed. If my husband earned a shilling, the dramseller was as sure of it as if it were already in his till. I sometimes thought I had lost all my affection for one who had proved so entirely regardless of those whom it was his duty to protect and sustain; but when I looked in the faces of our little children the recollection of our early marriage days and all his kind words and deeds soon taught me the strength of the principle that had brought us together.

I shall never cease to remember the anguish I felt when the constable took him to jail upon the dramseller's execution. Till that moment I did not believe that my affection could have survived under the pressure of that misery which he had brought upon us all. I put up such things of the little that remained to us as I thought might be of use, and turned my back upon a spot where I had been very happy and very wretched. Our five little children followed, weeping bitterly. The jail was situated in the next town. "O George!" said I, "if you had only signed the pledge, it would not have come to this." He sighed, and said nothing; and we walked nearly a mile in perfect silence.

As we were leaving the village we encountered our clergyman going forth upon his morning ride. When I reflected that a few words from him would have induced my poor husband to sign the pledge, and that, if he had done so, he might have been the kind father and the affectionate husband that he once was, I own it cost me some considerable effort to suppress my emotions. "Whither are you all going?" said the holy man. My husband, who had always appeared extremely humble in presence of the minister, and replied to all his inquiries in a subdued tone of voice, answered with unusual firmness: "To jail, reverend sir." "To jail!" said he. "Ah I see how it is; you have wasted your substance in riotous living, and are going to pay for your improvidence and folly. You have had the advantage of my precept and example, and you have turned a deaf ear to the one and neglected the other." "Reverend sir," my husband replied, galled by this reproof, which appeared to him at that particular moment an unnecessary aggravation of his misery—"reverend sir, your precept and your example have been my ruin; I have followed them both. You, who had no experience of the temptations to which your weaker brethren are liable who are already addicted to the temperate and daily use of ardent spirits, advised me never to sign a pledge. I have followed your advice to the letter. You admitted that extraordinary occasions might justify the use of ardent spirits and that on such occasions you might use it yourself. I followed your example; but it has been my misfortune never to drink spirituous liquors without finding that my *occasions* were more *extraordinary* than ever. Had I followed the precept and example of my neighbor Johnson, I should not have made a good wife miserable, nor my children beggars."

While he uttered these last words my poor husband looked upon his little ones and burst into tears, and the minister rode slowly away without uttering a word. I rejoiced, even in the midst of our misery, to see that the heart of my poor George was tenderly affected; for it is not more needful that the hardness of wax should be subdued by fire than that the heart of man should be softened by affliction before a deep and lasting impression can be made. "Dear husband," said I, "we are young; it is not too late; let us trust in God, and all

may yet be well." He made no reply, but continued to walk on and weep in silence.

Shortly after the deacon appeared at some distance coming towards us on the road; but as soon as he discovered who we were he turned away into a private path. Even the constable seemed somewhat touched with compassion at our situation, and urged us to keep up a good heart, for he thought some one might help us when we least expected it. My husband, whose vein of humor would often display itself even in hours of sadness, instantly replied that the good Samaritan could not be far off, for the priest and the Levite had already passed by on the other side. But he little thought—poor man—that even the conclusion of this beautiful parable was so likely to be verified.

A one-horse wagon at this moment appeared to be coming down the hill behind us at an unusually rapid rate, and the constable advised us, as the road was narrow, to stand aside and let it pass. It was soon up with us; and when the dust had cleared away it turned out, as little Robert had said when it first appeared on the top of the hill, to be Farmer Johnson's gray mare and yellow wagon. The kind-hearted farmer was out in an instant, and, without saying a word, was putting the children into it one after another. A word from Farmer Johnson was enough for any constable in the village. It was all the work of a moment. He shook my husband by the hand; and when he began, "Neighbor Johnson, you are the same kind friend—" "Get in," said he; "let's have no words about it. I must be home in a trice, for," turning to me, "your old schoolmate, Susan, my wife, will sit crying at the window till she sees you all safe home again." Saying this, he whipped up the gray mare, who, regardless of the additional load, went up the hill faster than she came down, as though she entered into the spirit of the whole transaction.

It was not long before we reached the door of our cottage. Farmer Johnson took out the children; and, while I was trying to find words to thank him for all his kindness, he was up in his wagon and off before I could utter a syllable. Robert screamed after him to tell little Tim Johnson to come over, and that he should have all his pinks and marigolds. When we entered the cottage there were bread, and meat, and milk upon the table, which Susan, the farmer's wife, had brought over for the children. I could not help sobbing aloud, for my heart was full. "Dear George," said I, turning to my husband, "you used to pray; let us thank God for this great deliverance from evil." "Dear Jenny," said he, "I fear God will scarcely listen to my poor prayers after all my offences; but I will try."

We closed the cottage door, and he prayed with so much humility of heart, and so much earnestness of feeling, that I felt almost sure that God's grace would be lighted up in the bosom of this unhappy man, if sighs and tears and prayers could win their way to heaven. He was

very grave, and said little or nothing that night. The next morning, when I woke up, I was surprised, as the sun had not risen, to find that he had already gone down. At first I felt alarmed, as such a thing had become unusual with him of late years; but my anxious feelings were agreeably relieved when the children told me their father had been hoeing for an hour in the potato-field, and was mending the garden fence. With our scanty materials, I got ready the best breakfast I could, and he sat down to it with a good appetite, but said little; and now and then I saw the tears starting into his eyes.

I had many fears that he would fall back into his former habits whenever he should meet his old companions, or stop in again at the deacon's store. I was about urging him to move into another village. After breakfast he took me aside and asked me if I had not a gold ring. "George," said I, "that ring was my mother's; she took it from her finger and gave it to me the day that she died. I would not part with that ring unless it were to save life. Besides, if we are industrious and honest we shall not be forsaken." "Dear Jenny," said he, "I know how you prize that gold ring; I never loved you more than when you wept over it while you first told me the story of your mother's death; it was just a month before we were married, the last Sabbath evening in May, Jenny, and we were walking by the river. I wish you would bring me that ring."

Memory hurried me back in an instant to the scene—the bank upon the river's side, where we sat together and agreed upon our wedding-day. I brought down the ring, and he asked me with such an earnestness of manner to put it on his little finger that I did so; not, however, without a trembling hand and a misgiving heart. "And now, Jenny," said he as he rose to go out, "pray that God will support me."

My mind was not in a happy state, for I felt some doubt of his intentions. From a little hill at the back of our cottage we had a fair view of the deacon's store. I went up to the top of it; and while I watched my husband's steps no one can tell how fervently I prayed God to guide them aright. I saw two of his old companions standing at the store-door with glasses in their hands; and, as my husband came in front of the shop, I saw them beckon him in. It was a sad moment for me. "O George!" said I, though I knew he could not hear me, "go on; remember your poor wife and your starving children!" My heart sunk within me when I saw him stop and turn towards the door. He shook hands with his old associates; they appeared to offer him their glasses. I saw him shake his head and pass on. "Thank God!" said I, and ran down the hill with a light step, and, seizing my baby at the cottage-door, I literally covered it with kisses and bathed it in tears of joy.

About ten o'clock Richard Lane, the squire's office-boy, brought in a piece of meat and some meal, saying my husband sent word that he

could not be home till night, as he was at work on the squire's barn. Richard added that the squire had engaged him for two months.

He came home early, and the children ran down the hill to meet him. He was grave, but cheerful. "I have prayed for you, dear husband," said I. "And a merciful God has supported me, Jenny," said he. It is not easy to measure the degrees of happiness; but, take it altogether, this, I think, was the happiest evening of my life. If there is great joy in heaven over a sinner that repenteth, there is no less joy in the heart of a faithful wife over a husband that was lost and is found.

In this manner the two months went away. In addition to his common labor he found time to cultivate the garden, and make and mend a variety of useful articles about the house. It was soon understood that my husband had reformed, and it was more generally believed because he was a subject for the gibes and sneers of a large number of the deacon's customers. My husband used to say, Let those laugh that are wise and win. He was an excellent workman, and business came in from all quarters. He was soon able to repay neighbor Johnson; and our families lived in the closest friendship with each other.

One evening Farmer Johnson said to my husband that he thought it would be well for him to sign the temperance pledge; that he did not advise it when he first began to leave off spirit, for he feared his strength might fail him. "But now," said he, "you have continued five months without touching a drop, and it would be well for the cause that you should sign the pledge."

"Friend Johnson," said my husband, "when a year has gone safely by I will sign the pledge. For five months, instead of the pledge, I have, in every trial and temptation—and a drinking man knows well the force and meaning of those words—I have relied upon this gold ring to renew my strength and remind me of my duty to God, to my wife, to my children, and to society. Whenever the struggle of appetite has commenced I have looked upon this ring. I have remembered that it was given with the last words and dying counsels of an excellent mother to my wife, who placed it there; and, under the blessing of Almighty God, it has proved, thus far, the life-boat of a drowning man."

The year soon passed away, and on the very day twelvemonth on which I had put the ring upon my husband's finger Farmer Johnson brought over the temperance book. We all sat down to the tea-table together. After supper was done little Robert climbed up and kissed his father, and, turning to Farmer Johnson, "Father," said he, "has not smelt like old Isaac, the drunken fiddler, once since we rode home in your yellow wagon." The farmer opened the book; my husband signed the pledge of the society, and, with tears in his eyes, gave me back—ten thousand times more precious than ever—MY MOTHER'S GOLD RING.

REV. LEBBEUS ARMSTRONG.

THE first temperance society ever organized with regular constitution and by-laws was at Moreau, county of Saratoga, New York, on the 9th of March, 1808. Dr. Billy J. Clark, who had read Dr. Benjamin Rush's essay on "Ardent Spirits," went to consult Rev. Lebbeus Armstrong, then pastor of the Congregational Church in Moreau, and before taking his seat exclaimed: "Mr. Armstrong, I have come to see you on important business." Then, lifting up both hands, he continued: "We shall all become a community of drunkards in this town unless something is done to arrest the progress of intemperance." The result was that a constitution was drawn up and forty-three names were signed, including those of Billy J. Clark and Rev. Lebbeus Armstrong. The constitution contained fifteen articles, among which were the following:

"ART. IV. No member shall drink rum, gin, whiskey, wine, or any distilled spirits, or compositions of the same, or any of them, except by advice of a physician, or in case of actual disease; also, excepting wine at public dinners, under penalty of twenty-five cents; provided that this article shall not infringe on any religious ordinance.

"SEC. 2. No member shall be intoxicated, under penalty of fifty cents.

"SEC. 3. No member shall offer any of said liquors to any other member, or urge any other person to drink thereof, under penalty of twenty-five cents for each offence."

This pledge lasted until October, 1843, when the society was reorganized upon the basis of total abstinence. The following is a transcript of a resolution passed at that meeting as taken from the record of proceedings:

"On motion of Dr. B. J. Clark, resolved, that the constitution adopted April, 1808, be amended by adopting the '*pledge of total abstinence from all that can intoxicate.*'

"*Resolved*, That the subscribers to this constitution hereby *pledge*

themselves not to use, traffic in, or furnish intoxicating drinks to any in their employ, except as a medicine."

The following address, by Rev. Lebbeus Armstrong, is taken verbatim from the original manuscript delivered before this society in Moreau August 25, 1808, and repeated by special request before the same society at their annual meeting in 1843 :

Mr. President: Every institution which tends to encourage virtue, promote morality, and suppress vice is of importance to mankind, and ought to command due respect and esteem. Many institutions of this description are now extant. Some of them have proved successful in reforming the vicious, and others have been more unsuccessful.

In this enlightened age, and in this free country, where every man is at full liberty to adopt that system for the regulation of his own conduct which he deems most congenial with his feeling and interest, it is hardly supposable that any one will rashly and precipitately agree in the adoption of any system until he has first surveyed its boundaries, developed its interior principles, and weighed the sum-total of the consequences which will be likely to result from its operation. To think and act for himself, both in matters civil and religious, are privileges which every man claims as peculiar to his nature.

Whenever a new institution is ushered into the world the first thing to be attended to is to examine the basis upon which the superstructure is reared, to investigate its pretended object, and trace its leading features from the original source to the effect which it has on society. If the basis on which it is founded is not inconsistent with reason and divine revelation; if its apparent object is to reclaim what is wrong in man, and stimulate to a line of conduct congenial with the true happiness, the interest, and prosperity of society; and, if there is ground of probability that these will be the effects which it will produce in the operation, the conclusion must terminate in its favor, and its adoption will be the voice of philanthropy and of wisdom.

The formation of this Union Temperate Society in its present state is without a precedent and without a rival! It is the only institution of the kind now extant within the limits of our knowledge. The institution is *now* upon the stage for the investigation of all who wish to become acquainted with it; and its virtual language to the community is, examine for yourselves and see whether it is worthy of your attention and patronage, or whether it merits your disapprobation and deserved odium. Espousing its professed principles, and confidently believing that its object is to promote the good of society, I appear before you this day in the vindication of the institution now under consideration.

The formation of this society has excited the attention of curious in-

quirers, the result of which has already been a diversity of opinions relative to its effects upon the conduct of its adherents. Some view it as a deprivation of the liberties peculiar to the appetite, and as an infringement on the natural rights of man; while others turn the whole subject into ridicule, and make sport of the institution which inculcates reasonable restraint. To bring all men to think alike on every subject can never be expected while the human heart is governed and biassed by such a variety of motives and propensities. In common with others of my fellow-men I claim the privilege of adopting sentiments for myself, and am willing that others should enjoy the same privilege.

In my view of things the basis on which the institution under consideration is founded is a conviction of the unhappy consequences resulting to society from the *prevalent* and, in many instances, the intemperate use of spirituous liquors. To remedy this long-established and deep-rooted evil; to eradicate it from society; render it odious and detestable, and to substitute temperance, sobriety, and virtue in its room, are the professed objects of this institution. To what degree these objects will be attainable, or what will be their utility and effect upon the respective members of the society or the community at large, time alone can determine.

That the professed *object* of the institution is *good* will appear, first, from a consideration of the *unhappy* consequences resulting to individuals and to society at large from the intemperate use of spirituous liquors ; and, secondly, from the *happy* consequences resulting from a life of temperance and sobriety.

When we look around us and take a view of society at large we discover a numerous train of evils existing which, to all human probability, are drowning many of the human race in ruin, or leading them onward in the road to perdition. Tracing the sources of these evils up to their fountain, we find the greatest part of them originating from an intemperate use of spiritous liquors. It does not fall within my province to point out the effects of spirituous liquors upon the human body in the production of an universal debilitation of the nervous and muscular system until life falls a prey to disease and death. This is a truth which can be investigated to better advantage by those who are versed in the theory of physic.

The unhappy consequences resulting to individuals and to the community at large from the frequent and intemperate use of spirituous liquors are evincible from outward circumstances which those of but ordinary abilities are capable of discerning. In recognizing past occurrences of life which have fallen within the compass of our knowledge, there are few, perhaps, but who can advert to melancholy instances of the ruinous and destructive effects of spirituous liquors in the loss of character, of property, of happiness, and, finally, the loss of life itself.

How many of the human race who were once temperate and industrious, whose fair estates have been earned by the sweat of their brow, have fallen victims to poverty, shame, disgrace, and to death by abandoning the principles of temperance and by giving themselves over to the brutal force of ungovernable appetite! Though in the first formation of this appetite there was but little *apparent* danger of such awful degeneracy and ruin, yet the seeds of destruction began to spring and grow the moment they had contracted an appetite for regular morning drams. This is generally the first beginning of intemperance. The habit of taking morning drams soon creates an appetite, which, being fostered and fed, grows, like the noxious plant, into a state of downright intemperance. From this small beginning many have generally proceeded from step to step, till at length their appetite for spirituous liquor overpowered every other faculty, and they gave themselves over to the force of intoxication.

View a person of this description, and what is his situation? What is his character? What is his prospect of happiness, either in this life or in the life to come? However industrious, frugal, and thriving he might have been, yet now he soon discovers the ruinous effects of intemperance. The *first loss* he sustains is character. This is gone almost at one stroke. The next loss is property. Neglecting the proper and *necessary* attention to the *business* of life, if a farmer, everything around him soon wears the appearance of ruin; if a mechanic, customers forsake his shop; if an attorney, no client will *risk a cause* at his disposal; if a physician, the sick will not venture their lives in his hand; and if a *minister* of the Gospel, the wicked will despise him, his hearers will withdraw from him, his friends will forsake him, and the sacred *desk* will declare that he is not a teacher sent from God! In all these instances the loss of *property* is an inevitable consequence. The sources of revenue being cut off, the capital stock will soon depreciate and scatter into oblivion. Thus the mind is filled with anxiety and perplexity—happiness is gone; families are deprived of the necessary means of subsistence; diseases, hovering round, light upon the vital part; death at last closes the scene! And what reception will be met with in the future world, let *Divine Inspiration* declare, and it will inform us that drunkards are denounced among the black catalogue of the enemies of holiness, who shall not inherit the kingdom of God.

The unhappy consequences of an intemperate use of spirituous liquors are felt by the community at large as well as by individuals. How often is the peace of society disturbed by unhappy quarrels, brawls, contentions, and even assault and battery, which sometimes end in bloodshed and death, and which owe their existence to the effect of spiritous liquors! Such cases occupy a great portion of time in our courts of justice, which cost the community at large a heavy tax, and sometimes the loss of citizens. Instance the murder of John Scott in Catskill, which

was solely the effects of spirituous liquors. After spending the evening in filling and emptying the jovial glass, a quarrel at length arose about a pipe and tobacco, which terminated in bloodshed and in death! Without enumerating the immense sums of money annually and daily expended by the community for the importation of spirituous liquors, instances of the above description are sufficient to evince the ruinous and destructive consequences resulting from the intemperate use of the fluid-poison.

If, therefore, the institution of this Union Temperate Society is founded on a conviction of the injury done to community by the intemperate use of spirituous liquor; if its professed object is to save its adherents from the path that leads to intemperance and destruction; and if its plan of operation is such that in any probability it will be likely to rescue even *one* from impending danger, or to save *one* from the contraction of a habit so ruinous in its consequences, the balance must be found in favor of the institution, and it must be pronounced good. If so, it is worthy of the attention and patronage of all who become acquainted with it, and its utility and influence ought to be diffused through the community at large.

Secondly, the happy consequences resulting to society from a strict adherence to its principles will abundantly compensate all pains that may be taken for its publicity and enlargement. The institution inculcates an entire abolition of the use of ardent, distilled spirits, prescribes a number of useful and beneficial substitutes, and directs to measures to stimulate its adherents to a strict observance of its rules. Should its influence upon society prove even in a small degree commensurate to its professed principles and object, advantages will be derived, not only of a *pecuniary* nature, but also such as will render society happy. The moneys which may be saved will enable the society to adopt such measures for disseminating useful and important knowledge as would do honor to any institution whatever. How much more happy is society when young and old can divert their minds and improve their understandings at the same time by the perusal of useful, instructive, and religious books than when they can be contented only in a confused company at the tavern or grog-shop where all kinds of vicious habits are contracted and nothing obtained for the good of body or of soul! A strict adherence to the principles of this institution will tend to reform those who have been addicted to intemperance, and, instead of seeking diversions and happiness from the bottom of their glass in the company of grog-drinkers,* they will hereby be stimulated to seek for diversions and happiness in new sources of enjoyment. Should their attention be taken off from strong drink and an appetite be contracted for the acquisition of useful and important knowledge, the advantage would be al-

* Rum and water, with a toast in it, was formerly called "*grog*."

most incalculable. These, at least, may be some of the good things which may be hoped for and expected from a strict observance of the laws of this institution. Should these objects be obtained and their influence on society be thus happy, we shall be favored with additional evidence of the utility and importance of the institution.

From a review of the foregoing remarks, we are led to the CONCLUSION that the only way to render this institution respectable and cause it to become beneficial to society is to attend to its *principles* and adhere to its *dictates* by using every exertion that may be made for contracting the habit of temperance among ourselves and encouraging it in others. It is thought to be a hard thing by some to deny themselves entirely the use of ardent spirits ; but what disadvantage can any person calculate from such abstinence ? To a person who has never, by regular drinking, contracted an *appetite* for liquor, entire abstinence can be no deprivation of self-gratification at all !

And should a person plead that he considers it his privilege to gratify his appetite in the *moderate* use of ardent spirits, there may be more danger of an *increase* of appetite than he is aware of ! He may be on the very brink of falling into a state of intemperance. No person becomes intemperate instantaneously. An appetite for strong drink, which generally ends in *intemperance*, is contracted by the regular habit of constant drinking ? Our institution devises an effectual remedy for this growing evil in a safe and reasonable restraint. If such restraint were productive of no apparent advantage to society it can surely do no harm. But advantages may safely be calculated, both to individuals and to society at large. And hence appears the importance of a strict adherence to the institution. We are all liable to the failings and frailties of human nature ; and none knows but what God, in His providence, has devised and superintended the *erection of this institution to save some of* US *from unforeseen danger and impending* RUIN !

It would be an unheard-of instance if every individual person who *has* or shall subscribe to this institution should be entirely faultless. Perfection dwells not below. It is desirable that *all* should conduct with becoming propriety, and adopt and pursue that standard of rectitude which will do honor to the institution, save their characters unspotted from reproach, and save themselves from future destruction. But let not the enemies of the institution say (because some of its members deviate from the principles they profess) *that the institution is not good !* This would be discovering an incongruity unbecoming the character of man. For if the utility of all institutions was measured by this rule not one of them would stand. Not even the holy institution of the Christian religion would be exempt from the general charge; for many of its adherents, by *profession*, are not what they profess to be ! And even the family of the Saviour would fall under censure, for a Judas Iscariot was among them.

To guard against the evil propensities in man reduce them to a compliance with good rules, or render the impenitent offenders public examples; for the restraint of others discipline is necessary in every institution. Where this is neglected, and offences are committed with impunity, nothing advantageous to society can be expected from this or any other institution on the earth. If we, my friends, have a desire that good may result from the formation of this society, then let us pay a proper attention to that line of conduct which will be the most likely to insure success. Let every member consider that much of the good, the happiness, and prosperity of society depends on his own individual conduct. And let us all consider that for all our conduct we must give account to God, who will bring every work into judgment with every secret thing, whether it be good or whether it be evil!

HON. REUBEN H. WALWORTH.

WHEN Mr. Walworth was Chancellor of the State of New York and President of the New York State Temperance Society he delivered an address in 1832 in which he said:

"Though my public duties have not allowed me to participate in this great work in the manner I could have desired, I have witnessed with delight its rapid progress, and shall ever esteem it the highest honor I could have received from my fellow-citizens to have been permitted to connect my name with this institution, and to use the little personal influence I possessed in aiding its operations.

"In reviewing the progress of temperance for a few years past the changes which have been produced in public opinion on this important subject are astonishing, even to its most sanguine friends. And it furnishes to us all the highest encouragement to continue our exertions, until the common use of ardent spirits shall be considered as disgraceful as open opposition to such use was once deemed unpopular; until reflecting men will no more think of making and vending ardent spirits, or of erecting and renting grog-shops as a means of gain, than they would now think of poisoning the well from which a neighbor obtains water for his family, or of arming a maniac to destroy his own life, or the lives of those around him."

REV. JOHN WESLEY.

WHEN Wesley entered upon his public labors drunkenness was the prevailing vice in England. It was at the time to which Smollett refers in describing the terrible debauchery of the gin-palaces. He formed his first "societies" in 1739, and first formulated the "*General Rules* of the United Societies" in May, 1743, which have been in practical operation in most of the Methodist churches, on both sides of the Atlantic, ever since. Among these rules was one forbidding "*Drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity.*"

This was a bold and radical position to take at that time, but it is not supposed that it had reference to fermented liquors, the phrase "spirituous liquors" having reference then to distilled spirits. But the exclusion of these was far in advance of the age. He imposed a similar rule upon his "*Band Societies*" also. In a single year in Newcastle alone seventeen persons were expelled from his "societies" for drunkenness, and two for retailing spirituous liquors.

In 1745 Mr. Wesley wrote :

"A WORD TO A DRUNKARD.

"Are you a man ? God made you a man, but you make yourself a beast. Wherein does a man differ from a beast ? Is it not chiefly reason and understanding ? But you throw away what reason you have. You strip yourself of your understanding. You do all you can to make yourself a mere beast—not a fool, not a madman only, but a swine, a poor, filthy swine. Go and wallow with them in the mire! Go, drink on, till thy nakedness be uncovered, and shameful spewing be on thy glory!

"Oh! how honorable is a beast of God's own making compared to one who makes himself a beast. But that is not all; you make yourself a devil. You stir up all the devilish tempers that are in you, and gain others which, perhaps, were not in you—at least you heighten and in-

crease them. You cause the fire of anger, or malice, or lust to burn seven times hotter than before. At the same time you grieve the spirit of God till you drive Him quite away from you, and whatever spark of good remained in your soul you drown and quench at once."

These lines, written one hundred and forty years ago, contain not a thought that is not applicable to the present time.

In 1760 he wrote :

"SIN OF DISTILLING AND SELLING SPIRITUOUS LIQUORS.

"Neither may we gain by hurting our neighbor *in his body*. Therefore we may not sell anything which tends to impair health. Such is, eminently, all that liquid fire commonly called drams or spirituous liquors. It is true these may have a place in medicine; they may be of use in some bodily disorders, although there would rarely be occasion for them were it not for the unskilfulness of the practitioner. Therefore such as prepare and sell them only for this end may keep their conscience clear. But who are they ? Who prepare them only for this end ? Do you know ten such distillers in England ? Then excuse these. But all who sell them in the common way, to any who will buy, are *poisoners in general. They murder his majesty's subjects by wholesale*, neither does their eye pity nor spare. They drive them to hell like sheep; and what is their gain ? Is it not the blood of these men ! Who, then, would envy their large estates and sumptuous palaces ! A curse is in the midst of them—*the curse of God cleaves to the stones, the timber, the furniture of them !* The curse of God is in their gardens, their walks, their groves—a fire that burns to the nethermost hell ! *Blood, blood is there ; the foundation, the floor, the walls, the roof are stained with blood !* And canst thou hope, O thou man of blood ! though thou art 'clothed in scarlet and fine linen, and farest sumptuously every day'—canst thou hope to deliver down thy *fields of blood* to the third generation ? Not so, for there is a God in heaven; therefore thy name shall soon be rooted out. Like as those whom thou hast destroyed, body and soul, 'thy memorial shall perish with thee.'"

. . . . . .

"This is dear-bought gain. And so is whatever is procured by hurting our neighbor *in his soul ;* by ministering, suppose, either directly or indirectly, to his unchastity or intemperance, which certainly none can do who has any fear of God or any real desire of pleasing Him. It nearly concerns all those to consider this who have anything to do with taverns, victualling-houses, opera-houses, play-houses, or any other places of public, fashionable diversion. If these profit the souls of men, you are clear; your employment is good and your gain innocent; but if they are either sinful in themselves or natural inlets to sin of various kinds, then it is to be feared you have a sad account to make. Oh! be-

ware, lest God say in that day, 'These have perished in their iniquity, but their blood do I require at thy hands'" ("Works," vol. i. 443).

That the temperance pledge was known to the early Methodists long prior to the organization of the modern temperance societies, says a recent writer, can be shown. The same writer, Rev. Henry Wheeler, says:

"From all spirituous or distilled liquors he was a total abstainer; strong malt liquors he refused. All *strong* liquors, fermented or distilled, he regarded as '*sure, though slow, poison,*' and in the use of wine there is no proof that he went beyond apostolic advice—'Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities' (1 Tim. v. 23). Wine-drinking or the use of any other intoxicating drink as a beverage is wholly inconsistent and incongruous with his life, character, and teachings.

"In 1787 he drew up for the use of his preachers a statement of what he conceived to be 'the duty of preachers to God, themselves, and one another.' In this he enumerates the means of grace, and designates them as instituted and prudential. He says: 'Prudential means we may use either as Christians, as Methodists, or as preachers.' The following questions are then asked: 'Do you use only that kind, and that degree of drink which is best both for your body and soul? [Do you drink water? Why not? Did you ever? Why did you leave it off? If not for health, when will you begin again? To-day? How often do you drink wine or ale? Every day? Do you want it?]' In 1789 the above, which we have enclosed in brackets, was changed to the following: 'Do you choose and use water for your common drink, and only take wine medicinally or sacramentally?' That Mr. Wesley accepted the doctrine of total abstinence on the ground of expediency is clear from the following, which is to the point and quite conclusive:

"'You see the wine when it sparkles in the cup, and are going to drink it; I tell you, There is poison in it! and therefore beg you to throw it away. You answer, The wine is harmless in itself. I reply, Perhaps it is so; but still if it be mixed with what is not harmless no one in his senses, if he knows it, at least unless he could separate the good from the evil, will once think of drinking it. If you add, It is not poison to me, though it may be to others; then I say, Throw it away for thy brother's sake, lest thou embolden him to drink also. Why should thy strength occasion thy weak brother to perish for whom Christ died? Now, let any one judge which is the uncharitable person, he who pleads against the wine for his brother's sake, or he who pleads against the life of his brother for the sake of the wine?'" (*Wesleyan Magazine*, 1797, p. 487.)

JOHN MARSH, D.D.

REV. DR. MARSH was born in Connecticut in 1788, was acquainted with nearly all the early temperance pioneers, and took an active part in the inception of the temperance reform. He was secretary of the first State Temperance Society in Connecticut, and afterwards secretary of the American Temperance Union. In October, 1829, he was invited to deliver an address at Pomfret, Conn., and, taking for his text the story of "Putnam and the Wolf," he gave a powerful address, which had a circulation of 150,000 copies through one bookseller, and was then taken up and published as a tract, receiving a wide circulation all over the country.

The following extract will show the nature of the address:

"I remember, when a boy, reading a story which chilled my blood in my veins; but which taught me never to sit down and try to bear an evil which might, by bold and persevering effort, be remedied. The story was this: A certain district of country was infested by a wild beast. The nuisance was intolerable. The inhabitants rallied, and hunted it day and night, until they drove it into a deep den. There, with dogs, guns, straw, fire, and sulphur, they attacked the common enemy; but all in vain. The hounds came back badly wounded, and refused to return. The smoke of blazing straw had no effect; nor had the fumes of burnt brimstone. The ferocious animal would not quit its retirement. And now the shadows of evening gathered around them. The clock struck nine, and ten. And should they lose their prey? They must unless some one should be so daring as to descend into this den of monsters and destroy the enemy. One man offered to go; but his neighbors remonstrated against the perilous enterprise. Perilous indeed it was; but live so they could not, and, stripping off his coat and waistcoat, and having a long rope fastened around his legs by which he might be pulled back, he entered with a flaming torch in his hand, head foremost. The most terrifying darkness appeared in front of the dim circle afforded by his light. It was still as the house of death. But, proceeding onward with unparalleled courage, he discovered the glaring eyeballs of the ferocious beast, who was sitting at the extremity

of the cavern. For a moment he retreated, but again descended with his musket. The beast howled, rolled its eyes, snapped its teeth, and threatened him with instant death, when he levelled, fired, and brought it forth dead, to the view of his trembling and exulting neighbors.

"Little did I then think that I should one day see the country rallied on the same spot to hunt a more terrible monster, whose destruction will require Putnam courage.

'The old enemy, gentlemen, which your fathers hunted about these hills and dales was visible to the eye, and could be reached with powder and ball; but the enemy whom you assault is, like the foe of human bliss which entered the Garden of Eden, invisible, and therefore not to be described, and not to be destroyed by force of arms. That enemy did indeed, to effect his purpose, assume the form of a serpent; and ours has been said, as belonging to the same family, to have occasionally the same aspect. A gentleman in Missouri has recently described a dreadful worm which, he says, infests that country. 'It is of a dead lead color, and generally lives near a spring, and bites the unfortunate people who are in the habit of going there to drink. The symptoms of its bite are terrible. The eyes of the patient become red and fiery, the tongue swells to an immoderate size and obstructs utterance, and delirium of the most horrid character ensues. The name of this reptile is, "The worm of the still."' I suspect it is one of the same family which is infesting the peaceful villages of New England, and whose ravages have alarmed the country, and caused you this day to leave your homes and seek its destruction. I would not here inquire minutely into its history. It is said to have originated in Arabia, the country of the false prophet. The aborigines of our forests never knew it. They could proudly tread on the rattlesnake and copperhead, but never fell before the worm of the still. Oh! woful day when it found its way to our coasts; when here it first generated its offspring.

"Yet there are men who think we belie it; who say that we are needlessly alarmed; that we are hunting a friend; that we are driving one from our country without whose aid we can never check the ravages of disease, or perform our labor, or have any hilarity. It is not, say they, a poisonous foe. It is a pleasant cordial; a cheerful restorative; the first friend of the infant; the support of the enfeebled mother; a sweet luxury, given by the parent to the child; the universal token of kindness, friendship, and hospitality. It adorns the sideboards and tables of the rich, and enlivens the social circles of the poor; goes with the laborer as his most cheering companion; accompanies the mariner in his long and dreary voyage; enlivens the carpenter, the mason, the blacksmith, the joiner, as they ply their trade; follows the merchant to his counter, the physician to his infected rooms, the lawyer to his office, and the divine to his study, cheering all and comforting all. It is the life of our trainings, and town-meetings, and elections, and bees, and

raisings, and harvest, and sleighing-parties. It is the best domestic medicine, good for a cold and a cough, for pain in the stomach and weakness in the limbs, loss of appetite and rheumatism, and is a great support in old age. It makes a market for our rye and apples; sustains a hundred thousand families who are distilling and vending, and pours annually millions of dollars into our national treasury. Had the wolf possessed the cunning of the fox, she would have told Putnam as smooth a story as this. But it would have made no difference. The old man's cornfields were fattened by the blood of his sheep, and he would give no quarter. And the blood of our countrymen has been poured out at the shrine of the demon Intemperance, and we must give none. Talk we of alcohol as a friend! As well may a mother praise the crocodile which has devoured her offspring."

After giving a sketch of the ravages of intemperance, in its waste of property, pauperism, crime, destruction of intellect, waste of health and life, murder of souls, waste of human happiness, etc., he said:

"Such are the ravages of the demon we hunt. Its footsteps are marked with blood. We glory in our liberties, and every Fourth of July our bells ring a merry peal, as if we were the happiest people on earth. But oh! our country, our country. She has a worm at her vitals, making fast a wreck of her physical energies, her intellect, and her moral principle; augmenting her pauperism and her crime; nullifying her elections—for a drunkard is not fit for an elector—and preparing her for subjection to the most merciless tyranny that ever scourged any nation under heaven. We talk of our religion, and weep over the delusions of the false prophet and the horrors of Juggernaut; but a more deceitful prophet is in our churches than Mohammed, and a more bloody idol than Juggernaut rolls through our land, crushing beneath its wheels our sons and our daughters. Woe, woe, woe to Zion! Satan is in Eden. And if no check is put to the ravages of the demon, our benevolent institutions must die, our sanctuaries be forsaken, our beautiful fields be wastes, and the church will read the history of her offspring in the third of Romans: *Their throat is an open sepulchre; their mouth is full of cursing and bitterness; their feet are swift to shed blood* —all blasting our bright hope of the speedy approach of millennial glory.

"There is cause, then, for the general alarm that has been excited in our country; reason for this extensive and powerful combination to hunt and destroy the monster. Much, by divine help, has been done. He has been routed and brought to the light of day; the mischief he has done has been exposed; his apologists have been confronted; he is driven into his den, and now how can he be destroyed? That he must

be destroyed there can be no question. The man who does not wish for the suppression of intemperance must have the heart of a fiend; especially if he wishes to grow rich on the miseries of his fellow-men. And he must be destroyed now. It is now or never. Men may say enough has been done, and talk about his being held where he is. He cannot be held there. He has the cunning of a serpent, and he will escape through some fissure in the rock. He is now in our power. The temperance movement, which has on it the impress of the finger of God, has brought him within our grasp; and if we let him escape the curse of curses will be entailed upon our children. How, then, can he be destroyed? I answer, and thousands answer, by starvation. No weapon can reach him so long as you feed him. But who has a heart so traitorous to humanity as to feed this monster? Every man who now, in the face of the light that is shed upon this subject, distils, or vends, or uses intoxicating liquor; every distillery and every dram-shop in the land nourishes this foe to human peace; every man who takes the alcoholic poison into his system, or imparts it to others, except as he takes and imparts other poisons to check disease, gives life to the beast. I need not stop to prove it. It is manifest to the child. Let every distillery in the land cease, and every dram-shop be closed, and total abstinence become the principle of every individual, and the demon will be dead; yes, take away from him his wine, his brandy, and his whiskey, and he will perish for ever. But here is the very brunt of the battle. We have hunted the monster through the land, and driven him into his den; and now we must stand at the very mouth of the cavern, and contend with our fellow-men and fellow-sufferers—yes, and fellow-Christians, too—who are either afraid to attack the monster, or are determined he shall live."

HON. THOMAS JEFFERSON.

THE "Temperance Text-Book," issued in 1836, quotes the following from Thomas Jefferson, President of the United States:

"The habit of using ardent spirit by men in public office has occasioned more injury to the public service and more trouble to me than any other circumstance which has occurred in the internal concerns of the country during my administration; and were I to commence my administration again, with the knowledge which, from experience, I have acquired, the first question which I would ask with regard to every candidate for office should be, *Is he addicted to the use of ardent spirit?*"

DEACON GILES'S DISTILLERY.

GEO. B. CHEEVER, D.D.

REV. DR. CHEEVER, a young minister in Salem, Mass., in 1835, published a dream, entitled "Deacon Giles's Distillery," which was one of the "most masterly and effective blows ever inflicted on the liquor-system up to the date of publication." There were four distilleries, producing six hundred thousand gallons annually, in his immediate vicinity; and of three thousand persons admitted to the workhouse, within a few minutes' walk of his study, two thousand and nine hundred were brought there directly or indirectly through intemperance. Over these, and the untold corruption, Sabbath desecration, and ruin of souls connected with them, he could not sleep, and if he slept he dreamed. "And it was not all a dream." He wrote an article for the Salem *Landmark*, which was published, and which created an intense excitement. A certain Deacon Jones, who was a distiller, and who also sold Bibles, caused Mr. Cheever to be indicted and tried for "false, scandalous, indecent, and malicious libel," and, after a long trial, during which he made an able vindication, he was convicted, fined $1,000, and sentenced to one month's imprisonment. We give the dream in full, as it appeared in the Salem *Landmark* at the time:

(For the Salem *Landmark*.)

"INQUIRE AT AMOS GILES'S DISTILLERY."

Some time ago the writer's notice was arrested by an advertisement in one of the newspapers, which closed with words similar to the following: "Inquire at Amos Giles's Distillery." The reader may suppose, if he choose, that the following story was a dream suggested by that phrase.

Deacon Giles was a man who loved money, and was never troubled with tenderness of conscience. His father and his grandfather before him had been distillers, and the same occupation had come to him as an

heirloom in the family. The still-house was black with age, as well as with the smoke of furnaces that never went out, and the fumes of tortured ingredients ceaselessly converted into alcohol. It looked like one of Vulcan's stithies translated from the infernal regions into this world. Its stench filled the atmosphere, and it seemed as if drops of poisonous alcoholic perspiration might be made to ooze out from any one of its timbers or clapboards at a slight pressure. Its owner was a treasurer to a Bible society, and he had a little counting-room in one corner of the distillery where he sold Bibles.

He *that is greedy of gain troubleth his own house.* Any one of those Bibles might have told him this, but he chose to learn it from experience. It was said that the worm of the still lay coiled in the bosom of his family, and certain it is that one of its members had drowned himself in a vat of hot liquor, in the bottom of which a skeleton was some time after found, with a heavy weight tied to the ankle-bones. Moreover, Deacon Giles's temper was none of the sweetest naturally, and the liquor he drank and the fires and spirituous fumes among which he lived did nothing to soften it. If his workmen sometimes fell into his vats, he himself oftener fell out with his workmen. This was not to be wondered at, considering the nature of their wages, which, according to no unfrequent stipulation, would be as much raw rum as they could drink.

Deacon Giles worked on the Sabbath. He would neither suffer the fires of the distillery to go out or to burn while he was idle; so he kept as busy as they. One Saturday afternoon his workmen had quarrelled, and all went off in anger. He was in much perplexity for want of hands to do the work of the devil on the Lord's day. In the dusk of the evening a gang of singular-looking fellows entered the door of the distillery. Their dress was wild and uncouth, their eyes glared, and their language had a tone that was awful. They offered to work for the deacon, and he on his part was overjoyed, for he thought within himself that, as they had probably been turned out of employment elsewhere, he could engage them on his own terms.

He made them his accustomed offer—as much rum every day when the work was done as they could drink—but they would not take it. Some of them broke out and told him that they had enough of hot things where they came from without drinking damnation in the distillery. And when they said that it seemed to the deacon as if their breath burned blue; but he was not certain, and could not tell what to make of it. Then he offered them a pittance of money; but they set up such a laugh that he thought the roof of the building would fall in. They demanded a sum which the deacon said he could not give, and would not, to the best set of workmen that ever lived, much less to such piratical-looking scape-jails as they. Finally he said he would give half what they asked, if they would take two-thirds of that in Bibles. When he mentioned the word Bibles they all looked towards the door

and made a step backwards, and the deacon thought they trembled; but whether it was with anger or delirium tremens, or something else, he could not tell. However, they winked and made signs to each other, and then one of them, who seemed to be the head man, agreed with the deacon that if he would let them work by night instead of day they would stay with him awhile and work on his own terms. To this he agreed, and they immediately went to work.

The deacon had a fresh cargo of molasses to be worked up, and a great many hogsheads then in from his country customers to be filled with liquor. When he went home he locked up the doors, leaving the distillery to his new workmen. As soon as he was gone you would have thought that one of the chambers of hell had been transported to earth with all its inmates. The distillery glowed with fires and burned hotter than ever before; and the figures of the demons passing to and fro, and leaping and yelling in the midst of their work, made it look like the entrance to the bottomless pit.

Some of them sat astride the rafters, over the heads of the others, and amused themselves with blowing flames out of their mouths. The work of distilling seemed play to them, and they carried it on with supernatural rapidity. It was hot enough to have boiled the molasses in any part of the distillery; but they did not seem to mind it at all. Some lifted the hogsheads as easily as you would raise a tea-cup, and turned their contents into the proper receptacles; some scummed the boiling liquids; some, with huge ladles, dipped the smoking fluid from the different vats, and, raising it high in the air, seemed to take great delight in watching the fiery stream as they spouted it back again; some drafted the distilled liquor into empty casks and hogsheads; some stirred the fires; all were boisterous and horribly profane, and seemed to engage in their work with such familiar and malignant satisfaction that I concluded the business of distilling was as natural as hell, and must have originated there.

I gathered from their talk that they were going to play a trick upon the deacon that should cure him of offering rum and Bibles to his workmen; and I soon found out from their conversation and movements what it was. They were going to write certain inscriptions on all his rum-casks that should remain invisible until they were sold by the deacon, but should flame out in characters of fire as soon as they were broached by his retailers or exposed to the use of the drunkards.

When they had filled a few casks with liquor, one of them took a great coal of fire, and, having quenched it in a mixture of rum and molasses, proceeded to write, apparently by way of experiment, upon the heads of the different vessels. Just as it was dawn they left off work, and all vanished together.

In the morning the deacon was puzzled to know how the workmen got out of the distillery, which he found fast locked as he had left it.

He was still more amazed to find that they had done more work in one night than could have been accomplished, in the ordinary way, in three weeks. He pondered the things not a little, and almost concluded that it was the work of supernatural agents. At any rate, they had done so much that he thought he could afford to attend meeting that day, as it was the Sabbath. Accordingly he went to church, and heard his minister say that God could pardon sin without an atonement, that the words *hell* and *devil* were mere figures of speech, and that all men would certainly be saved. He was much pleased, and inwardly resolved that he would send his minister a half-cask of wine; and, as it happened to be communion Sabbath, he attended meeting all day.

In the evening the men came again, and again the deacon locked them in to themselves, and they went to work. They finished all his molasses, and filled all his rum-barrels, and kegs, and hogsheads with liquor, and marked them all, as on the preceding night, with invisible inscriptions. Most of the titles ran thus:

CONSUMPTION SOLD HERE.
Inquire at Deacon Giles's Distillery.

CONVULSIONS AND EPILEPSIES.
Inquire at Amos Giles's Distillery.

INSANITY AND MURDER.
Inquire at Deacon Giles's Distillery.

DROPSY AND RHEUMATISM, PUTRID FEVER, AND CHOLERA IN THE COLLAPSE.
Inquire at Amos Giles's Distillery.

DELIRIUM TREMENS.
Inquire at Deacon Giles's Distillery.

Many of the casks had on them inscriptions like the following:

DISTILLED DEATH AND LIQUID DAMNATION.
The Elixir of Hell for the bodies of those whose souls are coming there.

Some of the demons had even taken sentences from the Scriptures, and marked the hogsheads thus:

WHO HATH WOE?
Inquire at Deacon Giles's Distillery.

WHO HATH REDNESS OF EYES?
Inquire at Deacon Giles's Distillery.

Others had written sentences like the following:

A POTION FROM THE LAKE OF FIRE AND BRIMSTONE.
Inquire at Deacon Giles's Distillery.

All of these inscriptions burned, when visible, a "still and awful red." One of the most terrible in its appearance was as follows:

WEEPING AND WAILING AND GNASHING OF TEETH.
Inquire at Deacon Giles's Distillery.

In the morning the workmen vanished as before just as it was dawn; but in the dusk of the evening they came again, and told the deacon it was against their principles to take any wages for work done between Saturday night and Monday morning, and, as they could not stay with him any longer, he was welcome to what they had done. The deacon was very urgent to have them remain, and offered to hire them for the season at any wages, but they would not. So he thanked them, and they went away, and he saw them no more.

In the course of the week most of the casks were sent into the country, and duly hoisted on their stoups in conspicuous situations in the taverns and groceries and the rum-shops. But no sooner had the first glass been drawn from any of them than the invisible inscriptions flamed out on the cask-head to every beholder: "Consumption sold here; Delirium Tremens, Damnation, and Hell-fire."

The drunkards were terrified from the dram-shops, the bar-rooms were emptied of their customers; but in their place a gaping crowd filled every store that possessed a cask of the deacon's devil-distilled liquor, to wonder and be affrighted at the spectacle; for no art could efface the inscriptions. And even when the liquor was drawn into new casks the same deadly letters broke out in blue and red flames all over the surface.

The rumsellers and grocers and tavern-keepers were full of fury. They loaded their teams with the accursed liquor and drove it back to the distillery. All around and before the door of the deacon's establishment the returned casks were piled one upon another, and it seemed as if the inscriptions burned brighter than ever. Consumption, Damnation, Death, and Hell mingled together in frightful confusion; and in equal prominence in every case flamed out the direction:

"*Inquire at Deacon Giles's Distillery.*"

One would have thought that the bare sight would have been enough to terrify every drunkard from his cups and every trader from the dreadful traffic in ardent spirits. Indeed, it had some effect for a time, but it was not lasting, and the demons knew it would not be when they played the trick; for they knew the deacon would continue to make rum, and that as long as he continued to make it there would be people to buy and drink it. And so it proved.

The deacon had to turn a vast quantity of liquor into the streets and burn up the hogsheads, and his distillery has smelled of brimstone ever since; but he would not give up the trade. He carries it on still;

and every time I see his advertisement, "*Inquire at Amos Giles's Distillery,*" I think I see hell and damnation, and he the proprietor.

Dr. Cheever was permitted to make his defence before Chief-Justice Shaw, and we give a portion of his address:

"But it is argued that the business of distilling and selling ardent spirit is a *lawful* business, and that the vender of rum ought to be protected by the law from the reproach cast upon him through the scandal of his occupation. I acknowledge that it is a *lawful* business. From the catalogue of human crimes the State has singled out that traffic, which is the source of all crime, and has sanctioned its individual prosecution for the increase of the public revenue and the accumulation of private wealth. The business of MURDERING by the poison of alcohol is LEGALIZED. The arm of the law is stretched out for its protection, and men are licensed *for public good* to pursue this trade of death! But the fact that this business is legal does not make it right. No law of the land can supersede God's law, or convert sin into holiness. No law of the land can give to any man the moral right to make merchandise of the bodies and souls of his fellow-men, or to pollute and destroy them for gain. The fact that the business of distilling is legal can neither make it wrong nor unlawful for me or any individual to proclaim its iniquity. It is the business of death, temporal and eternal, and the fact that it is legal only makes it so much the more important to stamp it with infamy. All reform is arrested for ever, the march of improvement in society is stopped, and it has been justly said that we are thrown back into the dark ages, if the legality of any nuisance can shield it from investigation and attack. . . .

"Now let me ask, Where rests the responsibility of this fearful accumulation of death and crime? It cannot be doubted that it rests upon those who make and sell ardent spirit; for they know that *that is the agent* by which all this misery is produced. They know its destructive tendencies; they know that it is rank poison, in the class of narcotic, vegetable poisons, as sheer poison as henbane; they know that it kills the body and kills the soul. They cannot help knowing it; amidst all the light poured upon this subject, there is not a dramseller nor a distiller in the land but knows it.

"The annual consumption of ardent spirit in the United States is at the least calculation fifty-eight millions of gallons. There is a reasonable certainty that, for every thirteen hundred gallons made and sold, one human being is destroyed, and that every four hundred and eighty-three gallons made and sold prepares a fellow-creature for the prison or the poor-house. The makers and venders of this fiery poison are therefore the direct instruments in filling the land with its paupers and criminals, and furnishing for the grave its conscriptions of fifty thousand annual

victims. And to all the evils produced by the consumption of ardent spirit they are knowingly accessory. . . .

"It is argued that they are not responsible for the abuse of this poison, and that it is no more immoral to manufacture rum than it is to make gunpowder. But they *are* responsible for the *use* of it, knowing, as they do, that *that* is to make drunkards. They know that the way in which it will be *used* is to produce intoxication; and if they knew the same of gunpowder, it would be just as immoral to make that. The very idea of success in their business goes upon the supposition that men will use it intemperately. If they used it as not abusing it, they would not use it at all; for it is a deadly poison, whose effects are not good, but only evil continually. To *use* it as a drink is to abuse it. If they used it as not abusing it, there would neither be a rum-distillery nor a dram-shop in the land. The distillery and the dram-shop are built upon men's graves. The stone out of the foundation and the beam out of the wall declare it. Death is their life, human misery their happiness. . . .

"The very existence of the distillery is the perpetual production of sin in opposition to the Gospel. It renders the Word of God itself of none effect to the souls of multitudes. Shall the minister of the cross preach the Gospel, and let this iniquity alone? Nay, but what is the Gospel? It is no mere meek and silent abstraction, but an energetic influence, that will be supreme or nothing. It will rule in all relations and occupations in life, and makes war upon all that are opposed to its nature. It is perfectly uncompromising, and will clear the world of sin. It declares itself against specific sins. It declares that the drunkard shall not inherit the kingdom of heaven. And it breaks out with a 'woe unto him that giveth his neighbor drink, that puttest thy bottle to him, and makest him drunken.' The Gospel of Christ is essentially an aggressive system—aggressive in its spirit, aggressive in its movements—and so it must continue as long as God's enemies are in the world.

"I conceive it to be the duty of a minister of Christ not merely to preach the truth, but likewise to labor for the removal of all barriers that hinder its success. . . .

"Could the amount of misery, in time and eternity, which any one distillery in Salem has occasioned, be portrayed before your honor, I should feel no solicitude for the result. Let the mothers that have been broken-hearted, the wives that have been made widows, the children that have been made fatherless, the parents borne down with a bereavement worse than death in the vices of their children, be arrayed in your presence; let the families reduced to penury, disgraced with crime, and consumed with anguish, that the owners of one distillery might accumulate their wealth, be gathered before you. Let the prosecutor in this suit go to the graveyards and summon their shrouded tenants; let him summon before you the ghosts of those whose bodies have been laid in

the grave from that one distillery; let him call up, if he could, the souls that have been shut out from heaven and prepared for hell, through the instrumentality of the liquor manufactured there; and let him ask what is *their* verdict. Need I suppose the judgment? Surely it would be said, Let the defendant be shielded. Even if he has overstepped the limits of exact prudence in his efforts to portray the evils of intemperance, in the name of mercy let the great object of the effort shield *him*, and let the law be turned against *that dreadful business* whose nature he has aimed to delineate."

DEACON JONES'S BREWERY.

"You will be doing my work."—Demon.

Dr. Cheever also wrote an article entitled "Deacon Jones's Brewery." In his vision he saw a motley crowd of demons taking possession of the brewery, filling up a huge copper cauldron of boiling liquor with all sorts of ingredients, such as "opium, henbane, cocculus indicus, nox vomica, wormwood, oil of vitriol," etc., etc., and as they danced around the cauldron they repeated something like the following:

First Demon.

Round about the cauldron go,
In the poisoned entrails throw
Drugs that in the coldest veins
Shoot incessant, fiery pains;
Herbs that, brought from hell's black door,
Do its business slow and sure.

All in Chorus.

Double, double, toil and trouble,
Fire burn and cauldron bubble.

Several Demons successively, First, Second, Third, etc.

This shall scorch and sear the brain,
This shall mad the heart with pain;
This shall bloat the flesh with fire,
This eternal thirst inspire;
This shall savage lust inflame,
This shall steel the soul to shame;
This make all mankind contend
'Tis their generous, social friend.

All in Chorus.

Double, double, toil and trouble,
Fire burn and cauldron bubble.

Second Demon.

This shall brutalize the mind,
And to the corporal frame shall bind
Fell disease of every kind:
Dropsies, agues, fierce catarrhs,
Pestilential inward wars,
Fevers, gouts, convulsive starts,
Racking spasms in vital parts.
And men shall call the liquor good,
The more with death it thicks the blood.

All in Chorus.

Double, double, toil and trouble,
Fire burn and cauldron bubble.

All the Demons in full Chorus.

Mortals! yours the damning sin;
Drink the maddening mixture in.
It shall beat with fierce control
All the pulses of the soul.
Sweet the poison, love it well,
As the common path to hell.
Let the charm of powerful trouble,
Like a hell-broth, boil and bubble.
Double, double, toil and trouble,
Fire burn and cauldron bubble.

HON. JOHN COTTON SMITH, in 1833, when Governor of Connecticut, and the question of prohibiting the liquor-traffic was under discussion, said:

"I am decidedly of the opinion that all laws licensing and regulating the sale of ardent spirits ought to be instantly repealed—first, because, if intended as a source of revenue, they are manifestly immoral; secondly, if considered as sumptuary laws, which by their operation are designed to restrain the sale and consumption of that article, they are wholly inefficient; indeed, by legalizing they actually increase the traffic and consumption."

JOHN G. PALFREY, A.M.

REV. MR. PALFREY, pastor of the church in Brattle Square, Boston, delivered two powerful discourses on intemperance in 1827, which were published and added much to the literature of the early times. The following is the conclusion of one delivered on Fast Day, April 5, 1827:

"I cannot avoid thinking that, as there is no darker stain on our national morals, so there is no darker cloud over our political prospects—the prospect of the permanency of our free institutions—than this. I see not how this view can be gainsaid if it be true, as it is unquestionable, that intemperance is an evil of vast extent among us; that it is a thorough corrupter of the mind; that the disorders of a depraved population almost demand a despotism, and make it acceptable, and that its services may always be bought to establish one. I never see the drunken crowd on our public days celebrating their freedom that I do not think they are then preparing themselves to part with it. I cannot but consider it as incumbent on us as good citizens, as friends to civil liberty and desirous to transmit its blessings, as careful for posterity and anxious to secure to them the privileges we so value for ourselves; I cannot but consider it as imperiously incumbent on us earnestly to inquire what we may do, and do with our might what we may, to stay for them the march of this appalling plague. I cannot but consider it to be so on the most general and admitted grounds. Scripture does not teach more emphatically than historical experience the doctrines that righteousness exalteth a nation, and sin is the ruin as well as reproach of any people. The masters of political wisdom have no weightier lesson to instruct in than that under the just government of a holy God; great national sins always sooner or later draw down great national judgments. Individuals go for their retribution to the other world, and in this the wicked may prosper; but nations are not known in the other world, and they meet their retribution here. But whatever be thought of our dangers and obligations as citizens, as philanthropists and Christians, our duty in its principles is plain. Never did a general calamity afflict this land calling near so loudly on compassionate and Christian men for sorrow, inquiry, concern, and effort. I cannot now enter on an investigation so extensive as that into the means of exertion which offer some assur-

ance of success. But a useful beginning will have been made if we have come to see this day in any clearer light, how critical, how extreme the exigency is. If we are not altogether blind to it, human as we are, and therefore indifferent to nothing which affects the interests of men, our hearts cannot but bleed at the view of many thousands of our brethren and companions yearly taking that path to utter ruin, which once entered on there is scarcely strength in human nature to retrace; involving themselves by their own mad act in all the worst evils to which flesh is heir—wretched poverty, cruel disease, irreparable infamy;

> ——"All the fiercer tortures of the mind,
> Unbounded passion, madness, guilt, remorse,"

and spreading through the domestic and the social sphere, as far as their influence reaches, the fellowship of their own woes. If we are Christians, we can scarcely think without shuddering sensibility of thousands of immortals killing the religious being within them, divesting themselves of their congeniality with spiritual and heavenly natures, becoming like to the beasts that perish in all except those diversities of presumptuous guilt which the beasts cannot imitate, and that responsibleness whose penalties await them at the judgment-seat of a deeply-offended God. My friends, as lovers of men and as lovers of God, let us ask ourselves, have we anything to do to arrest this sweeping current of evil? Some of us have wealth, some station, some authority of some kind. Those of us who can do no more can set an example, and no good example was ever lost. What can we do—what is the most we can do, with all strenuous endeavors in our power, in this emergency? Let the question be weighed by each one of us with solicitude, solemnity, and prayer; and may God, the source of wisdom, enlighten us with a reply that where there is such a call for prudent, combined, and vigorous effort no one's aid may be wanting who has any aid to lend."

JUDGE PLATT, of New York, in 1832 said:

"The law which licenses the sale of ardent spirits is an impediment of the temperance reformation. Whenever public opinion and the moral sense of our community shall be so far corrected and matured as to regard them in their true light, dram-shops will be indictable at common law as public nuisances."

HEMAN HUMPHREY, D.D., President of Amherst College, in 1833 said:

"It is as plain to me as the sun in a clear summer sky that the license laws of our country constitute one of the main pillars on which the stupendous fabric of intemperance now rests."

ALBERT BARNES, D.D.

REV. DR. BARNES was one of the most vigorous and searching of the early writers. His "Throne of Iniquity" is now among the publications of the National Temperance Society. His "Immorality of the Traffic" had an immense circulation. We present the following extracts:

"What is done, then, in this traffic? You are filling our almshouses, and jails, and penitentiaries with victims loathsome and burdensome to the community. You are engaged in a business which is compelling your fellow-citizens to pay taxes to support the victims of your employment. You are filling up these abodes of wretchedness and guilt, and then asking your fellow-citizens to pay enormous taxes indirectly to support this traffic. For, if every place where ardent spirits can be obtained were closed in this city and its suburbs, how long might your splendid palaces for the poor be almost untenanted piles? how soon would your jails disgorge their inmates, and be no more filled? how soon would the habitations of guilt and infamy in every city become the abodes of contentment and peace? and how soon would reeling loathsomeness and want cease to assail your doors with importunate pleadings for charity?

"Now we have only to ask our fellow-citizens what right they have to pursue an employment tending thus to burden the community with taxes, and to endanger the dwellings of their fellow-men, and to send to my door, and to every other man's door, hordes of beggars loathsome to the sight; or to compel the virtuous to seek out their wives and children amidst the squalidness of poverty, and the cold of winter, and the pinchings of hunger to supply their wants? Could impartial justice be done in the world an end would soon be put to the traffic in ardent spirits. Were every man bound to alleviate all the wretchedness which his business creates, to support all the poor which his traffic causes, an end would soon be made of this employment. But alas! you can diffuse this poison for gain, and then call on your industrious and virtuous countrymen to alleviate the wretchedness, to tax themselves to build granite prisons for the inmates which your business has made and splendid palaces, at an enormous expense, to extend a shelter and a home for those whom your employment has turned from their own habitations.

Is this a moral employment? Would it be well to obtain a living in this way in any other business?"

He closes as follows:

"Again I appeal to my fellow-professing Christians; the ministers of religion, the officers and members of the pure church of God. The pulpit should speak, in tones deep, and solemn, and constant, reverberating through the land. The watchmen should see eye to eye. Of every officer and member of a church it should be known where he may be found. We want no vacillating counsels, no time-serving apologies, no coldness, no reluctance, no shrinking back in this cause. Every church of Christ the world over should be, in very deed, an organization of pure temperance under the headship and patronage of Jesus Christ, the friend and model of purity. Members of the Church of God most pure, bear it in mind that intemperance in our land, and the world over, stands in the way of the Gospel. It opposes the progress of the reign of Christ in every village and hamlet, in every city, and at every corner of the street. It stands in the way of revivals of religion, and of the glories of the millennial morn. Every drunkard opposes the millennium; every dram-drinker stands in the way of it; every dramseller stands in the way of it. Let the sentiment be heard, and echoed, and re-echoed all along the hills, and vales, and streams of the land, *that the conversion of a man who habitually uses ardent spirits is all but hopeless.* And let this sentiment be followed up with that other melancholy truth: that the money wasted in this business—now a curse to all nations—nay, the money wasted in one year in this land for it, would place a Bible in every family on the earth, and establish a school in every village; and that the talent which intemperance consigns each year to infamy and eternal perdition would be sufficient to bear the Gospel over sea and land—to polar snows, and to the sands of a burning sun. The pulpit must speak out. And the press must speak. And you, fellow-Christians, are summoned by the God of purity to take your stand and cause your influence to be felt."

JUSTIN EDWARDS, D.D., writing of license laws in 1833, said:

"Some say 'the object of licensing is not to encourage the sale and use of ardent spirits, but to restrain and prevent it.' To this we answer that it does not restrain and prevent it. It has been tried for more than half a century, and its fruits have been manifest in the living wretchedness and dying agonies of more than a million of men. Notwithstanding all such restraint and prevention the evil constantly increased and well-nigh proved our ruin."

HEMAN HUMPHREY, D.D.

REV. DR. HUMPHREY, President of Amherst College, wrote many able articles on temperance. In 1813 he wrote a series entitled, "The Causes, Progress, Effects, and Remedy of Intemperance in the United States."

His debates of "Conscience with a Distiller, Wholesale Dealer, and a Retailer" had a wide circulation, and did an immense good.

"Conscience" says to the Distiller after much debate:

"Nay, but hear me through. Is it right for you to go on manufacturing fevers, dropsy, consumption, delirium tremens, and a host of other frightful diseases because your property happens to be vested in a distillery? Is it consistent with the great law of love by which you profess to be governed? Will it bear examination in a dying hour? Shall I bid you look back upon it from the brink of eternity, that you may from such recollections gather holy courage for your pending conflict with the king of terrors? Will you bequeath this magazine of wrath and perdition to your only son not already ruined, and go out of the world rejoicing that you can leave the whole concern in the hands of one who is so trustworthy and so dear?"

At a second interview Conscience says:

"But I cannot close this interview till I have related one of the dreams to which I just alluded. It was only last night that I suffered in this way, more than tongue can tell. The whole terrific vision is written in letters of fire upon the tablet of my memory; and I feel it all the while burning deeper and deeper.

"I thought I stood by a great river of melted lava, and, while I was wondering from what mountain or vast abyss it came, suddenly the field of my vision was extended to the distance of several hundred miles, and I perceived that, instead of springing from a single source, this rolling torrent of fire was fed by numerous tributary streams, and these again by smaller rivulets. And what do you think I heard and beheld as I stood petrified with astonishment and horror? There were hundreds of poor wretches struggling and just sinking in the merciless flood. As I contemplated the scene still more attentively the confused noise of boisterous and profane merriment, mingled with loud shrieks of despair, saluted my ears. The hair of my head stood up, and, looking this way

and thatway, I beheld crowds of men, women, and children thronging down to the very margin of the river—some eagerly bowing down to slake their thirst with the consuming liquid, and others convulsively striving to hold them back. Some I saw actually pushing their neighbors headlong from the treacherous bank, and others encouraging them to plunge in by holding up the fiery temptation to their view. To insure a sufficient depth of the river, so that destruction might be made doubly sure, I saw a great number of men, and some whom I knew to be members of the church, laboriously turning their respective contributions of the glowing and hissing liquid into the main channel. This was more than I could bear. I was in perfect torture. But when I expostulated with those who were nearest to the place where I stood they coolly answered: '*This is the way in which we get our living!*'

"But what shocked me more than all the rest, and curdled every drop of blood in my veins, was the sight which I had of this very distillery pouring out its tributary stream of fire! And oh! it distracts, it maddens me to think of it. There you yourself stood feeding the torrent which had already swallowed up some of your own family, and threatened every moment to sweep you away! This last circumstance brought me from the bed by one convulsive bound into the middle of the room; and I awoke in an agony which I verily believe I could not have sustained for another moment.

"*Distiller.* I will feed the torrent no longer. The fires of my distillery shall be put out. From this day, from this hour, I renounce the manufacture of ardent spirit for ever."

The debate with the retailer closes as follows:

"*Conscience.* I am amazed at your blindness and obstinacy. It is now from three to five years since I began to speak (though in a kind of indistinct under-tone at first) against this bloody traffic. I have reasoned, I have remonstrated, and latterly I have threatened and implored with increased earnestness. At times you have listened, and been convinced that the course which you are pursuing in this day of light is infamous, and utterly inconsistent with a Christian profession. But before your convictions and resolutions have time to ripen into action the love of *money* regains its ascendancy; and thus have you gone on *resolving, and relapsing, and re-resolving:* one hour at the preparatory lecture, and the next unloading whiskey at your door; one moment mourning over the prevalence of intemperance, and the next arranging your decanters to entice the simple; one day partaking of the cup of the Lord at His table, and the next offering the cup of devils to your neighbors; one day singing,

> "'All that I have and all I am
> I consecrate to Thee,'

and the next, *for the sake of a little gain,* sacrificing your character,

and polluting all you can induce to drink! Oh! how can I hold my peace? How can I let you alone? If you will persist, your blood and the blood of those whom you thus entice and destroy be upon your own head. Whether you will hear, or whether you will forbear, I shall not cease to remonstrate; and, when I can do no more to reclaim you, I will sit down at your gate in the bitterness of despair and cry, *Murder!* MURDER!! MURDER!!!

"*Retailer* (*pale and trembling*). 'Go thy way for this time; when I have a convenient season I will call for thee.'"

REV. THOMAS P. HUNT.

REV. THOMAS P. HUNT, of Pennsylvania, was one of the most effective workers and eloquent lecturers of the early times. He was in the service of the American Temperance Society, but in 1830 he accepted the position of agent of the North Carolina Temperance Society, and dealt heavy blows against the liquor-traffic. In one of his addresses he declared himself in favor of "guarding the rights of the liquor-sellers," and said:

"But what are the rights of the liquor-seller? The same as the rights of any other man—the right to carry on his business without injury to others—and none other. If he can carry on his business without injury to others he may do so. But can he? The liquor-seller may say he has a right to carry it on provided he makes the damage good that his poison makes. I say to him: 'You cannot do it if you try. You cannot bring back the dead from the grave and the damned from hell, put there by your business. You cannot dry up the widow's tears, nor be the father to her children as he was before he fell in among you. The liquor-sellers' business cannot wipe away from the country the disgrace of their business nor remove its curse from the land. Your business has filled hell with groans unutterable and despairs never-dying; while the earth has been heaving and mourning and groaning, filled with the widows' and the orphans' voices, from the time your business has commenced to the present moment, and you cannot deny it."

THE voters of North Bridgewater, Massachusetts, in the year 1829, by a vote in town meeting, ordered the selectmen of the town to post up the names of such persons as in their judgment drank too much spirits.

HON. GERRIT SMITH.

IN an address before the annual meeting of the American Temperance Society, in 1833, Hon. Gerrit Smith said:

"There is one consideration which shows conclusively that this business of making and selling ardent spirit does not augment the wealth of the nation. We not only drink nearly all we manufacture, but we buy largely of other nations to answer the demands of our rum-thirst. If we manufactured spirit for other nations as we grow tobacco for them—worthless as are both the poisons, and clearly as they both should be, and yet will be, on every Christian's list of contraband goods—we might, perhaps, in that case find the business more profitable; but we drink them ourselves, and therefore whatever is gained from the business by any individuals amongst us is gained from the pockets of their countrymen. The vender who sells to his rum-drinking neighbor a gallon of spirit gets, it may be, his profit of a shilling; but that shilling and the whole residue of the cost are so much loss to his neighbor. Would that this covered the whole loss of the unhappy man who drinks it! That one gallon, it may be, drowns his soul in perdition! . . .

"As things now are, every nine sober men in this nation are burdened with the partial or entire maintenance of a drunkard; for every tenth man is a drunkard; and drunkard and pauper, as we know, are well-nigh interchangeable terms. And not only are the sober charged with the maintenance of the drunkard, but their contributions to public objects are greatly increased by the general inability of the drunkard to contribute to them. For instance, are there churches, school-houses, colleges, academies, roads, bridges to be built, ministers of the Gospel and school-teachers to be supported, taxes to be paid? Then the nine have to represent, and to pay for, the ten. . . .

"All admit that a dense population is very important, if not indeed indispensable, to the success of manufactures. How greatly, therefore, would this interest suffer in our country by the loss of one-tenth or one-twentieth of our families? But this loss has virtually taken place. Drunkenness has disabled, has struck down this proportion of our families; and, instead of contributing to our national industry, they are heavy drawbacks on it. Now the magic that would convert our three hundred thousand drunken men into three hundred thousand sober men would do more for the wealth, not to speak of the other valuable interests of our country; would exert more powerful and happier influences upon all the sources of our economical as well as moral prosperity

than the imagination can conceive. Total abstinence is this magic. Banish ardent spirit from the land and this mighty and blessed change is wrought. . . .

"Our laws are guilty of a gross inconsistency in upholding the rum-traffic, and, at the same time, suppressing less evils. This inconsistency is to be ascribed to the strong delusions wrought upon the public mind by the custom of rum-drinking. Compare, for instance, the very different treatment which horse-racing and the rum-traffic receive at the hands of our laws. The one is very extensively interdicted, whilst the other is licensed and protected; and all must admit that, compared with the rum-traffic, horse-racing is venial and harmless. Indeed, it is rum that clothes the race-course, and the lottery, and the gambling-house, and the theatre with their most horrid features; and but for this grand aliment of our public vices they would all greatly languish and soon die. Extend the comparison to lotteries. The laws are fast suppressing them, whilst they leave the rum-trade to flourish; and who will pretend that the evil of lotteries is as widespread and as malignant as that of rum-shops? Mark, too, the further inconsistency of the laws on this subject—the further evidence of their partiality for rumsellers. Whilst they punish drunkards, by posting them, by depriving them of their property and otherwise, they encourage and protect those who make these drunkards. Now, why may not they who get up lotteries and sell tickets, and they who get up the race and introduce their horses, claim a like indulgence from the laws, and that, if punishment must be visited on their business, it should fall on those who purchase the tickets and those who go to witness the race? Why this difference? Why, in the lottery business, visit the punishment on the seller, and in the rum business on the buyer? The general delusion produced by the custom of rum-drinking can alone account for the difference. To this same delusion must we ascribe the ludicrous and mad conduct of the authorities in some of our villages and cities during the pestilence the last year. They would hurry in their fright to abate as nuisances the business of the poor butcher on the one hand and that of the innocent dealer in hides on the other. They were full of anxiety about these rills of danger; but they thought not of the big stream of cholera and death which the sacred and inviolable grocery that stood between them was still suffered to pour out day and night.

"How strange it is that the selfish interests of men do not rise up against the rum-traffic, and put it down for ever! I will use language here which I have used elsewhere: 'In reference to the taxes with which the making and vending of ardent spirit load the community, how unfair towards others is the occupation of the maker and vender of it! A town, for instance, contains one hundred drunkards. The profit of making these drunkards is enjoyed by some half a dozen persons; but the burden of these drunkards rests upon the whole town. Now I ask

whether there would be one law in the statute-book more righteous than that which should require those who have the profit of making our drunkards to be burdened with the support of them?'"

MRS. L. H. SIGOURNEY.

THE following poem was written by Mrs. Sigourney for the *American Quarterly Temperance Magazine* in 1833:

"Only this once."—Exodus x. 17.

"'*Only this once*'—the wine-cup glowed
All sparkling with its ruby ray,
The bacchanalian welcome flowed,
And Folly made the revel gay.

"Then he, so long, so deeply warned,
The sway of Conscience rashly spurned,
His promise of repentance scorned,
And, coward-like, to Vice returned.

"'*Only this once*'—the tale is told,
He wildly quaffed the poisonous tide;
With more than Esau's madness sold
The birthright of his soul, and died.

"I do not say that breath forsook
The clay, and left its pulses dead,
But Reason in her empire shook,
And all the *life of life* was fled.

"Again his eyes the landscape viewed,
His limbs again their burden bore,
And years their wonted course renewed,
But hope and peace returned no more.

"Yes, angel-hearts with pity wept,
When he whom Virtue fain would save,
His vow to her so falsely kept,
And madly sought a drunkard's grave.

"'*Only this once*'—beware! beware!
Gaze not upon the blushing wine;
Oh! fly Temptation's syren snare,
And, prayerful, seek for strength Divine.

"Hartford, Conn., August 1, 1833."

JONATHAN KITTREDGE, ESQ.

MR. KITTREDGE was one of the first to espouse the cause in New Hampshire, and in the year 1827 delivered an address at Lyme on the effects of ardent spirits, from which we extract the following:

"And here permit me to make a few remarks upon the formation or creation of this taste. I will begin with the infant, and I may say that he is born into rum. At his birth, according to custom, a quantity of ardent spirits are provided; they are thought to be as necessary as anything else. They are considered as indispensable as if the child could not be born without them. The father treats his friends and his household, and the mother partakes with the rest. The infant is fed with them, as if he could not know the good things he is heir to without a taste of ardent spirits. They are kept on hand, and often given to him as medicine, especially where the parents are fond of them themselves. By this practice, even in the cradle, his disrelish for ardent spirits is done away. He grows up, and during the first months or years of his existence his taste and his appetite are formed. As he runs about and begins to take notice of passing events he sees his father and friends drink; he partakes and grows fond of them. In most families ardent spirits are introduced and used on every extraordinary occasion. Without mentioning many that the knowledge and experience of every man can supply I will instance only the case of visitors. A gentleman's friends and acquaintance call upon him. He is glad to see them, and fashion and custom make it necessary for him to invite them to the sideboard. This is all done in his best style, in his most easy and affable manner. The best set of drinking-vessels are brought forward, and make quite a display. The children of the family notice this; they are delighted with the sight and the exhibition; they are pleased with the manners and gratified with the conversation of the visitors on the occasion. As soon as they go abroad they associate the idea of drinking together with all that is manly and genteel. They fall into the custom and imitate the example that is set them. Circumstances and situations expose one to more temptations than the rest. Perhaps his resolution or his moral principle is not so strong; and in this way one out of twenty-five of those who live to thirty years of age becomes intemperate. He becomes so not from any vicious principle, perhaps, but is at first led on by fashion and custom and favorable circumstances, till at last he plunges headlong into the vortex of dissipation and ruin. Our natural disrelish for ardent spirits is first done away; a relish for them

is then created. They next become occasional, next habitual drinks. The habit gains strength, till at last the daily drinker is swept away by the first adverse gale. It is on this principle—and let the fact operate as a caution to those who need it—that many men of fair, unblemished characters, who have made a temperate but habitual use of ardent spirits in days of prosperity, have on a change of fortune become notorious drunkards, while those who have refrained in prosperity have encountered all the storms of adversity unhurt. We frequently hear a man's intemperance attributed to a particular cause, as loss of friends, loss of property, disappointed love or ambition, when, if the truth were known, it would be seen that such men had previously been addicted to the use of ardent spirits, perhaps not immoderately, and fly to them on such events as their solace and support. Intemperance requires an apprenticeship as much as law or physic, and a man can no more become intemperate in a month than he can become a lawyer or a physician in a month. Many wonder that certain intemperate men of fine talents, noble hearts, and manly feelings do not reform, but it is a greater wonder that any ever do. The evil genius of intemperance gradually preys upon the strength of both body and mind, till the victim, when he is caught, finds that, although he was a giant once, he is now a child. Its influence is seductive and insinuating, and men are often irretrievably lost before they are aware of it. Let them beware how they take the first step; it is by degrees that men become intemperate. No man ever became so all at once; it is an impossibility in the nature of things. It requires time to harden the heart, to do away shame, to blunt the moral principle, to deaden the intellectual faculties, and temper the body. The intemperance of the day is the natural and legitimate consequence of the customs of society—of genteel and respectable society. It is the common and ordinary use of ardent spirits, as practised in our towns and villages, that has already peopled them with drunkards, and which, unless checked, will fill them with drunkards.

"But have not ardent spirits one good quality, one redeeming virtue? None—I say none. There is nothing, not even the shadow of a virtue, to rescue them from universal and everlasting execration. But they are good as a medicine. No, not as a medicine. There is no physician that does not love them that needs them in his practice. There is no disease that they cure or relieve that cannot be cured or relieved without them. They add to no man's health, they save no man's life. It is impossible to name a single good thing that they do. Give them to the minister: do they add to his piety, to his zeal, to his faithfulness, to his love of God or man? No; they destroy them all. Give them to the physician: do they increase his skill, his power to discriminate amid the symptoms of disease, his judgment to apply the appropriate remedies, his kind and affectionate solicitude? Nay; verily they destroy them all. Give them to the legal advocate: do they increase his knowledge, his

perception to discover the points of his case, his readiness to apply the evidence, his ability to persuade a court and jury? No; they destroy them all. Give them to the mechanic: do they assist his ingenuity, his judgment, or his taste? No; they destroy them all. Give them to the laborer: do they add to his strength? Do they enable him to bear fatigue, to endure heat and cold? Can he do more work, or do it better? No; they are the ruin of the whole. They reduce his strength, weaken his frame, make him more susceptible to the heat and cold, and disorganize the whole system of his labor."

DR. W. R. SCOTT.

DR. SCOTT delivered an address before the Ladies' Temperance Society of Sandy Hill, N. Y., in 1832, consisting of 169 ladies, whose constitution "prohibits the use of wine, ale, or strong beer, and all kinds of distilled liquors, unless they are prescribed as medicine by a temperate physician." He gave the following reasons showing why "It is the duty of ladies to join temperance societies":

"'1. Because they are generally temperate themselves.

"'2. Because they control the fashions of the day, and especially as it relates to the entertainment of company.

"'3. Because the sphere of life in which they move, and the peculiar duties they are called upon to perform, render them more susceptible to feelings of humanity.

"'4. Because they have great influence over men.

"'5. Because they can do more than men to prevent the formation of intemperate habits in the young.

"'6. The last but not the least reason is that the heaviest calamities occasioned by intemperance fall on them.'

"*How can females assist in advancing the temperance reform?*

"1. They can attend meetings of the society, and keep themselves informed upon its progress.

"2. They can refrain from using brandy or wine in cookery.

"3. They can refrain from giving *anything that will intoxicate* to their guests.

"4. They can patronize temperance taverns and groceries.

"5. They can abstain from forming any connection with one who habitually drinks distilled or fermented liquors.

"These five things, scrupulously attended to by the mass of females, would promote the present and future happiness of thousands."

CHARLES JEWETT, M.D.

DR. CHARLES JEWETT, at his home in Connecticut in 1826, and while studying in his profession, had his attention specially called to the pernicious results of the liquor-traffic, and in a few years afterwards gave up a good practice to enter the field as a temperance lecturer, and during his "forty years' fight" with the drink demon he has dealt many a heavy blow with his pen as well as through his public lectures. His lectures largely partook of the scientific and educational character, but in 1840 he wrote a "temperance poem" and delivered it before the Massachusetts Temperance Convention, from which we take the following extract:

Oh! with what horror shall the coming age
Read that foul blot upon our history's page,
Which tells of soulless men, learned in the laws,
Who seconded their claim and plead their cause.
Yes, God of Mercy, claimed that thou hast given
To man the *Right* to shut the gates of heaven
Against his brother-man—to coin his blood,
And blot from him the image of his God.
One such, at least, there is who labors hard
To gain of infamy a rich reward.
The haunts of sin are vocal with his praise,
And should his name be called in future days,
The widowed wife with inward dread oppressed,
Shall clasp her orphan babes still closer to her breast.

Alas! that men, for power, or place, or gain,
Should basely lend their influence to sustain
That most unrighteous system, red with blood
Of human beings—and abhorred by God.

Say ye that vice and wrong must be o'erthrown
By the persuasive power of truth alone?
Then act consistent and throw down the rod
Of penal law; let murder stalk abroad

Free o'er the land, with none to make afraid;
Be the assassin's upreared hand unstayed.
Strike from your statute every virtuous law
That can protect the innocent and awe
The stern transgressor with its penalty,
That vice may riot unrestrained and free.
Draw out the felon from his dungeon cell
With his red torch, that midnight fires may tell
Where falls his smothered vengeance on your land;
And when ye see him lift the flaming brand
To deal destruction on your own fair halls
Fold up your arms, and as the ruin falls
Beseech him calmly to desist, because
He errs against the "spirit" of your laws
And with their "general end," but yet are these
"Enforced by no specific penalties."
Ye hypocrites, ye slaves of *place* and *time*,
Ye dare not thus unfetter every crime.
Ye hold a halter for the wretch who slays
His fellow-man in aught but legal ways;
The thief who robs you of your worldly store,
For him ye bolt the prison's iron door;
Say, why inflict your stripes on these and save,
"Unwhipped of justice," the still blacker knave?

But yonder see destruction's frowning van
Led on by that resemblance of a man,
Who pours intemperance, burning tide for gain,
And, like the *Jaguar*, riots on the slain,
Who makes the drunkard and destroys his health,
Then basely robs him of his home and wealth.
His shrivelled soul wrapped up within its clay
Unheeding turns from human woes away.
Now go with *moral suasion* and *persuade*
The unfeeling monster to give up the trade.
But should ye fail, that grand specific try
That cures at once each moral malady,
And soon shall drive all crime from the creation,
"*The general tendency of legislation.*"

Oh! my loved country, when shalt thou be freed
From this foul curse, if in thine utmost need
Thine ablest sons desert thy cause and throw
Their influence to sustain thy greatest foe?

Alas! intemperance with poisonous breath,
Like dire contagion, spreads disease and death;
Gives to ungodly appetites the sway,
And makes thy cherished sons her easy prey;
Delighted hears bereaved widow's wail,
And smiles complaisant at the orphan's tale;
The clanking of her chain her victim hears,
And yet to wear it still his hands prepares.
She takes from him all that is good within,
Prunes and encourages the growth of sin,
Stirs the malignant passions of his breast
Till all the demon stands at once confessed,
Beclouds the noon of life with midnight's gloom,
Concludes her work and hides him in the tomb.
His soul, unwashed, ascends to meet his God,
And that foul trade is guilty of his blood;
Yet those who saw him fall and marked his end
Uphold the business, sanction and defend.

Yet is it written in Heaven, and come it must,
The hour that lays the monster in the dust.

Soon may the glorious consummation come,
Dispel the gloom that shrouds the drunkard's home;
To his poor wife the balm of hope impart,
Bid her rejoice and heal her broken heart;
Pile on her failing fire the needed wood,
And feed her babes with necessary food.

Elisha's cloud, no larger than the hand,
Increased and watered Israel's thirsty land;
So shall the temperance cause which here had birth
Spread o'er all lands and water all the earth.

In one of his verses, exposing the meanness of the liquor-traffic, Dr. Jewett said:

"I'd sooner black my visage o'er,
And put the shine on boots and shoes,
Than stand within a liquor-store
And rinse the glasses drunkards use."

WILBUR FISKE, D.D.

REV. DR. FISKE, President of the Wesleyan University, Middletown, Conn., in an address to members of churches on the immorality of the traffic in 1832, said :

"It is not enough that a majority of the church keep themselves from evil ; if they hold the sacred and protecting banner of the church over those who cause others to sin, they are verily guilty themselves. The same train of means and causes that have produced the intemperate of the past and the present generations are still in operation to produce an equal or greater proportion in the next generation, and so on for ever! And, what is still worse, the church is aiding and abetting this diabolical conspiracy against the bodies and souls of men! We had indeed hoped for better things of Christians; but we are obliged to acknowledge the fact. And I appeal to the church herself, and ask her in the name of sincerity if she can clear herself of the charge? Do not many of her members use ardent spirits ? Do they not traffic in the accursed thing ? Do they not hold out on their signs invitations to all that pass by to come and purchase of them the deadly poison ! Then indeed is the church a partner in this conspiracy ; for it cannot be denied that all the drunkenness in the land is produced by what is called the temperate use of ardent spirits.

"The conclusion, then, is irresistible, and every candid mind must feel it, every Christian will feel it: he who by use and traffic countenances the practice of drinking ardent spirits is throwing his influence into the work of recruiting the ranks of the intemperate, and renders himself personally responsible for the woes that follow. I say, then, on all the moderate drinkers in our land, on all that traffic in the accursed thing, rests the woe that God Himself hath denounced on him that putteth the cup to his neighbor's mouth and maketh him drunken.

"My Christian brother, if you saw this trade as I believe God sees it, you would sooner beg your bread from door to door than gain money by such a traffic. The Christian's dram-shop ! Sound it to yourself. How does it strike your ear? It is doubtless a choice gem in the phrase-book of Satan ! But how paradoxical! How shocking to the ear of the Christian! How offensive to the ear of Deity! Why, the dram-shop is the recruiting rendezvous of hell ! (If the term shocks you I cannot help it, for we all know it is the truth.) And shall a Christian consent to be the recruiting officer? It is here the drunkard is made, and you

pander to his appetite until you have kindled up in his bosom a raging fire that can never be quenched—and all this for a little money! And when you have helped make him a drunkard, and he becomes troublesome, you drive him, perhaps, from your house or your shop, declare you mean to keep an orderly house, express your abhorrence of drunkards, and imagine you are innocent of their blood! But is too late to talk about denying him now. The man is ruined, and you have been the instrument. Say not, if you do not sell, others will. Must you be an ally of Satan and a destroyer of your race because others are? If you leave off selling, you will weaken the ranks of sin, and strengthen the hands of the righteous. Say not, if you do not sell, it will injure your business, and prevent your supporting your family. It was said by one that 'such a statement is a libel upon the Divine government.' Must you, indeed, deal out ruin to your fellow-men, or starve? Then starve! It would be a glorious martyrdom contrasted with the other alternative. Do not say, I sell by the large quantity; I have no tipplers about me, and therefore I am not guilty! You are the chief man in this business; the others are only subalterns. You are the 'poisoners general,' of whom Mr. Wesley speaks, who murder your-fellow citizens by the wholesale. But for the retailers to do your drudgery, you would have nothing to do. While you stand at the bulk-head, and open the flood-gates, they from this river of fire draw off the small rivulets, and direct them all over the land, to blight every hope and burn up every green thing. The greater your share in the traffic, the greater is your guilt. There is no avoiding this conclusion. The same reasoning will also apply to the manufacturer. If any man has priority of claim to a share in this work of death, it is the manufacturer. The church must free herself from this whole business. It is all a sinful work, with which Christians should have nothing to do, only to drive it from the sacred enclosures of the church, and, if possible, from the earth."

FRANCIS WAYLAND, D.D.

REV. DR. FRANCIS WAYLAND, D.D., President of Brown University, Providence, Rhode Island, in an address, after stating in 1832 that $90,000,000 were annually lost to the country by the use of ardent spirits, put the following questions to the conscience of those who continued in the retail or wholesale traffic:

"1st. Can it be right for me to derive my living from that which is spreading disease, and poverty, and premature death throughout my

neighborhood ? How would it be in any similar case ? Would it be right for me to derive my living from selling poison, or from propagating plague or leprosy around me ?

"2d. Can it be right for me to derive my living from that which is debasing the mind, and ruining the souls of my neighbors ? How would it be in any other case ? Would it be right for me to derive my living from the sale of a drug which produced misery, or madness ; or from the sale of obscene books which excited the passions, and brutalized the minds, and ruined the souls of my fellow-men ?

"3d. Can it be right for me to derive my living from that which destroys for ever the happiness of the domestic circle—which is filling the land with women and children in a condition far more deplorable than that of widows and orphans ?

"4th. Can it be right for me to derive my living from that which is known to be the cause of nine-tenths of all the crimes which are perpetrated against society?

"5th. Can it be right for me to derive my living from that which brings upon society nine-tenths of all the pauperism which exists, and which the rest of the community are obliged to pay for ?

"6th. Can it be right for me to derive my living from that which accomplishes all these at once, and which does it without ceasing ?

"Do you say that you do not know that the liquor which you are selling will produce these results ? Do you not know that nine hundred and ninety-nine gallons produce these effects for one which is used innocently ? I ask, then,

"7th. Would it be right for me to sell poison on the ground that there was one chance in a thousand that the purchaser would not die of it ?

"8th. Do you say that you are not responsible for the acts of your neighbor ? Is this clearly so? Is not he who knowingly furnishes a murderer with a weapon considered an accomplice ? Is not he who navigates a slave-ship considered a pirate ?

"If these things be so, and that they are so who can dispute? I ask you, my respected fellow-citizens, what is to be done ? Let me ask, is not this trade altogether wrong ? Why, then, should we not altogether abandon it ?

"If any man think otherwise and choose to continue it, I have but one word to say. My brother, when you order a cargo of intoxicating drink, think how much misery you are importing into the community. As you store it up, think how many curses you are heaping together against yourself. As you roll it out of your warehouse, think how many families each cask will ruin. Let your thoughts then revert to your own fireside, your wife and your little ones ; look upward to Him who judgeth righteously, and ask yourself, my brother, Is this right ?"

HON. LEWIS CASS.

WHEN Lewis Cass was Secretary of War, in 1832, he issued the following official order:

"WAR DEPARTMENT, November 2, 1832.

"1. Hereafter no ardent spirits will be issued to troops of the United States, as a component part of the ration, nor shall any commutation therefor be paid to them.

"2. No ardent spirits will be introduced into any fort, camp, or garrison of the United States, nor sold by any sutler to the troops. Nor will any permit be granted for the purchase of ardent spirits.

"Under the authority vested in the President by the 8th section of the Act of Congress of April 14, 1818, the following changes will be made in the ration issued to the army:

"3. As a substitute for the ardent spirits issued previously to the adoption of the general regulation of November 30, 1830, and for the commutation in money prescribed thereby, eight pounds of sugar and four pounds of coffee will be allowed to every one hundred rations. And at those posts where the troops may prefer it ten pounds of rice may be issued to every one hundred rations in lieu of the eight quarts of beans allowed by the existing regulations.

"4. These regulations will not extend to the cases provided for by the Act of Congress of March 2, 1819, entitled 'An act to regulate the pay of the army when employed on fatigue duty,' in which no discretionary authority is vested in the President, nor to the necessary supplies for the Hospital Department of the army.

"LEWIS CASS.

"R. JONES, *Adjutant-General.*"

Mr. Cass, referring to his own personal habits, said:

"I have never tasted any ardent spirit, nor have I at any time during my life been in the habit of drinking wine. It is, of course, almost useless to add that I know nothing of the effect of stimulating liquors upon the constitution except by observing them in others. I have, perhaps, during a portion of my life been as much exposed as most men, having lived since boyhood in a new country, having served in the army during war, and having been led by official duties to traverse almost all the western region north of the Ohio and east of the Mississippi."

ELIPHALET NOTT, D.D., LL.D.

WHEN President of the Union College, in 1838, Dr. Nott delivered a series of ten lectures, which have been circulated by the hundred thousand in this country and in Europe. E. C. Delavan, Esq., of Albany, in referring to his advocacy of the two wine-theory, says he visited Dr. Nott, and reports his interview as follows :

"Much to our surprise, we found the doctor had already delivered a course of lectures in Schenectady and elsewhere, in which he had on some important points come to similar conclusions with said authors, to wit: That different kinds of wine, both good and bad, had existed from remote antiquity, and that this distinction was recognized in the Bible, sometimes explicitly, and sometimes by implication; and that the observance of this distinction would go far to reconcile those texts of Scripture in which wine is commended with those in which it is condemned. That by good wine is meant wine the effect of which on the physical and moral constitution of man is good. By bad wine is meant wine the effect of which on the physical and moral constitution of man is bad. That when the Bible recommends the use of wine it is good, healthful, refreshing wine; and when it condemns the use of wine it is bad, deleterious, crime-producing wine."

Dr. Nott, in opening his third lecture, says :

"In the preceding lecture we have shown that different kinds of wine existed, and were known to exist from remote antiquity, some of which were salubrious, sober wines and some deleterious and intoxicating.

"Since these things are so, since different and even opposite kinds of wine exist, and are known to have existed from remote antiquity, to ascertain which of these two kinds of wine—whether salubrious and refreshing, or poisonous and intoxicating wine—was used by our Lord in the Sacramental Supper, which He instituted, it will first be necessary to ascertain which of these two kinds of wine was used at the Paschal Supper.

"And here it is obvious to remark that the fruit of the vine in none of its forms constituted any part of the Paschal Supper at its original institution, as will appear from the Thirteenth Chapter of Exodus. On the contrary, on the 14th of Nisan, a lamb without blemish was by each family to be eaten with bitter herbs; eaten standing, with their loins

girded, their shoes on their feet, their staves in their hands, and eaten in haste.

"In whatever form the fruit of the vine was subsequently used, it was probably introduced after the settlement in Canaan, where the guests, in place of standing, as appears from John xii. 23, reclined on their left arm in couches placed round the table—a posture which, according to the writers in the Talmud, was an emblem of that rest and freedom which God had granted to His people.

"But at whatever time wine was introduced, it may, in the absence of positive proof, be presumed that the kind selected would be in keeping with the nature of the ordinance; and this, it should seem, ought rather to be unintoxicating than intoxicating wines, as the former better accords than the latter with a solemnity in which bitter herbs were to be eaten, and from which LEAVEN, which term admits of application to liquors as well as bread, was to be utterly excluded. 'Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.'

"I am aware that absolute certainty on a question of usage in such remote antiquity is hardly to be expected. Still, in view of all the circumstances of the case, and of the prohibition of leaven on these occasions, the probability seems to be on the side of unintoxicating wine; and authorities are not wanting which go to confirm this hypothesis."

HON. WILLIAM WIRT.

HON. WILLIAM WIRT, who had been Attorney-General of the United States, in a communication to a Baltimore temperance society in 1832 said:

"I have been for more than forty years a close observer of life and manners in various parts of the United States, and I know not the evil that will bear a moment's comparison with intemperance. It is no exaggeration to say, as has been often said, that this single cause has produced more vice, crime, poverty, and wretchedness in every form, domestic and social, than all the other ills that scourge us combined. In truth, it is scarcely possible to meet with misery in any shape in this country which will not be found on examination to have proceeded, directly or indirectly, from the excessive use of ardent spirits. Want is one of its immediate consequences. The sad spectacle of starving and destitute families, and of ignorant, half-naked, vicious children, ought never to be presented in a country like this, where the demand for labor is constant, the field unlimited, the sources of supply inexhaustible, and

where there are none to make us afraid; and it never would be presented, or very rarely indeed, were it not for the desolation brought upon families by the general use of this deadly poison. It paralyzes the arm, the brain, the heart. All the best affections, all the energies of the mind, wither under its influence. The man becomes a maniac, and is locked up in a hospital, or imbrues his hands in the blood of his wife and children, and is sent to the gallows or doomed to the penitentiary; or, if he escapes these consequences, he becomes a walking pestilence on the earth, miserable in himself and loathsome to all who behold him. How often do we see, too, whole families contaminated by the vicious example of the parent; husbands, wives, daughters, and sons, all drunkards and furies; sometimes wives murdering their husbands, at others husbands their wives; and worst of all—if worse can be in such a group of horrors—children murdering their parents. But below this grade of crime how much is there of unseen and untold misery, throughout our otherwise happy land, proceeding from this fatal cause alone. I am persuaded that if we could have a statistical survey and report of the affairs of unhappy families and individuals, with the causes of their misery annexed, we should find nine cases out of ten, if not a still greater proportion, resulting from the use of ardent spirits alone. With this conviction, which seems to have become universal among reflecting men, the apathy shown to the continuance of the evil can only be ascribed to the circumstance that the mischief, though verbally admitted, is not seen and felt in all its enormity. If some fatal plague, of a contagious character, were imported into our country, and had commenced its ravages in our cities, we should see the most prompt and vigorous measures at once adopted to repress and extinguish it; but what are the most fearful plagues that ever carried death and havoc in their train through the Eastern countries compared with this? They are only occasionally; this is perennial. They are confined by climate or place; this malady is of all climates, and all times and places. They kill the body at once; this consumes both body and soul by a lingering and dreadful death, involving the dearest connections in the vortex of ruin. What parent, however exemplary himself, can ever feel that his son is safe while the living fountain of poison is within his reach? God grant that it may soon become a fountain sealed, in our country at least. What a relief, what a delightful relief, would it be to turn from the awful and horrid past to the pure, peaceful, and happy future; to see the springs of life, and feeling, and intelligence renewed on every hand; health, industry, and prosperity glowing around us; the altars of domestic peace and love rekindled in every family; and the religion of the Saviour presented with a fair field for its celestial action.

"The progress already made by our temperance societies in advancing this golden age proves them to be of a divine origin. May the Almighty crown His own work with full and speedy success!"

HON. THEODORE FRELINGHUYSEN.

MR. FRELINGHUYSEN, Chancellor of the University of New York, United States Senator, President of the American Bible Society, candidate for Vice-President of the United States on the ticket with Henry Clay, was also one of the Executive Committee of the American Temperance Union, and outspoken for temperance. In 1883 he declared :

"If men will engage in this destructive traffic ; if they will stoop to degrade their reason and reap the wages of iniquity, let them no longer have the law-book as a pillow, nor quiet conscience with the opiate of a court license.

"We owe it to our history, to our free institutions, and above all we owe it to Him whose benignant Providence has so richly blessed us, that we purify our laws."

On another occasion he said :

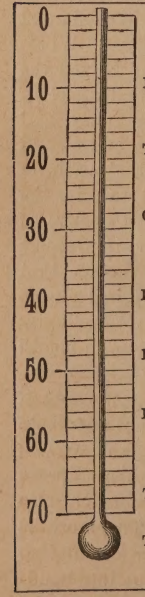
"Fourteen years ago we thought if we could reach ardent spirits we should cure the evil ; and a pledge was adopted with that view. But experience taught us that it did not reach the disease. We enlarged the remedy. We did not at first make war against mere names. Whatever it was that corrupted the taste, poisoned the body, and ruined the soul, against that we made war. *Alcohol* was the evil, and wherever that was found we applied the remedy. The objector comes and claims that wine, beer, and cider are not distilled spirits, and should therefore escape denunciation. We answer, whatever it is that produces intoxication, whether distilled or fermented, against that we raise the warning voice. And there was no need even of the formal change of the pledge—there was vigor enough in the original pledge, if properly understood, to cover the whole of the ground. It was intoxication that was filling up our grave-yards; and against this was the original pledge aimed. This it was that we sought to remedy; and whatever the liquor was called, if it induced this dreadful consequence, we stopped not to cavil about the name. We associated the thing with its consequences.

"Of all the habits, this is the most insidious. It gives no warning of its enchantments. It speaks peace, promises joy, and makes encroachments by little and little. The individual beholds visions of exalted joy while he digs his own grave, and while the tempter whispers peace he secretly and surely destroys all that is valuable in his character. He but professes to quench his thirst, yet only excites it. The more he seeks to gratify it the louder is the call. It is one of those stimulating agents which the body cannot endure without being brought into bond-

age. The man who takes his glass of wine to-day at a certain time will require it in larger quantity to-morrow. More than sixty years ago Dr. Johnson was asked, 'Why don't you take wine?' He answered, 'For the most important of all reasons: I can't take a little.' That is the only place of safety. I put it to every man accustomed to use wine if he is satisfied with the same quantity now that he was a year ago. I remember one of the most efficient friends of temperance was led to stop drinking from reading three lines in a temperance publication, which declared that a man who was accustomed to drink would fill his glass higher every morning. He said to me, 'I threw down the book and thought it extravagant; but that very day, at dinner, when I went to take my brandy and water, I found I had actually doubled the quantity.' Talk about drinking temperately; you cannot. God never meant alcohol should be used temperately. I tremble at every temperate friend I have, whether he drinks wine or brandy."

BENJAMIN RUSH'S THERMOMETER.

The essay of Dr. Benjamin Rush, published one hundred years ago, was accompanied with the following "Moral and Physical Thermometer of Intemperance."



	Vices.	Diseases.	Punishments.
Punch.	Idleness.	Sickness.	Debt.
Toddy and Egg Rum.	Gaming, Peevishness, Quarrelling.	Tremors of the Hands in the Morning, Bloatedness, and Vomiting.	Jail.
Grog—Brandy and Water.	Fighting, Horse-Racing.	Inflamed Eyes, Red Nose and Face.	Black Eyes and Rags.
Flip and Shrub.	Lying, Swearing, Licentiousness.	Sore and Swelled Legs, Jaundice.	Hospital or Poor-House.
Bitters Infused in Spirits and Cordials.	Stealing and Swindling.	Pains in the Hands, Burning in the Hands and Feet.	Bridewell.
Drams of Gin, Brandy, Whiskey, and Rum in the Morning.	Perjury.	Dropsy and Epilepsy, Delirium Tremens.	State Prison.
The Same, Morning and Evening.	Burglary.	Melancholy, Palsy, Apoplexy.	Do. for Life.
The Same, During Day and Night.	Murder.	Madness and Despair.	Gallows.

REV. THEOBALD MATHEW.

FATHER MATHEW was born in 1790, and when in his forty-seventh year he entered earnestly into the temperance movement. When he signed the pledge he wrote, "Here goes, in the name of God, Rev. Theobald Mathew, C. C., Cove Street, No. 1." From that moment he consecrated his talents to the temperance reform. Millions signed the pledge under him. He made a journey to this country in 1849 and six hundred thousand took the pledge from his hand. In giving his reasons for signing the pledge he said:

"'The great temperance movement which we witness was not lightly thought of by me; it was not the result of sudden excitement, it was not the impulse of a moment, that induced me to undertake the share I have had in it. I pondered long upon it; I examined it carefully; I had long reflected on the degradation to which my country was reduced—a country, I will say, second to none in the universe for any element that constitutes a nation's greatness, with a people whose generous nature is the world's admiration. I mourned in secret over the miseries of this country. I endeavored to find out the cause of those miseries, and, if that were possible, to apply a remedy. I saw that these miseries were chiefly owing to the crimes of the people, and that those crimes again had their origin in the use that was made of intoxicating drinks.' He closed by expressing his great joy at the success, and that 'the grain of mustard-seed had grown by degrees into that mighty and majestic tree that has overshadowed the land, and under whose peaceful branches we are met this evening.'"

The following is an extract from one of his addresses:

"The man must have a grovelling spirit who is willing to remain always in a poor and degraded situation in society, and not endeavor to exalt himself. By the practice of temperance you will lay the foundation of your fortunes; and, if your fathers before you had done so, they would have left you more prosperously circumstanced in the world. Even amongst yourselves, how many of your friends have raised themselves to affluence and respectability by the practice of temperance! You are also, when you declare against the use of intoxicating liquors, showing a good example to others to come forward and make a similar renunciation. There is nothing like a good example; it extends far and wide, and nothing can be more pernicious than a bad example, for it extends in like manner. If you throw a stone into a pool of water, the

circles it produces will extend until they reach the land on every side. In like manner the good you do will extend not only to the present but to future generations; and when you are dead, and your names forgotten and your bones mouldering in the grave, after-ages will reap the benefit of the good work you are doing to-day and bless you for it. So bad example will extend in like manner; we, therefore, should reflect well on what we do, and consider whether it is good or evil, or whether by our acts we break any of the commandments of God—for the Psalmist says: 'Thy commandments, O Lord! are exceedingly broad.' The commandments extend to every act of ours, and, by showing a good example, we secure our own happiness and that of others."

A year or two before his death Father Mathew wrote to Hon. E. C. Delavan, and said:

"The principle of prohibition seems to me to be the only safe and certain remedy for the evils of intemperance. The opinion has been strengthened and confirmed by the hard labor of more than twenty years in the temperance cause."

NATHANIEL HEWITT, D.D.

REV. DR. HEWITT, on his return from Europe, delivered an address before the American Temperance Society in May, 1832, in which he said:

"We have often heard it said that France was a wine-drinking, but still a temperate, country. The latter is entirely false. The common people there are burnt up with wine, and look exactly like the cider-brandy drinkers of Connecticut and the New England rum-drinkers of Massachusetts. The broils and quarrels and fighting produced by the wine drank by the lower orders are endless."

REV. HENRY WARE JR.

REV. HENRY WARE, JR., professor of pulpit eloquence in Harvard University in 1832, said:

"No proposition seems to me susceptible of more satisfactory demonstration than this—and I am sure that no person can give it one hour's serious thought without assenting to it—that, in the present state of information on this subject, no man can think to act on Christian principles or do a patriot's duty to his country and at the same time make or sell this instrument of intoxication."

REV. JOHN PIERPONT.

REV. JOHN PIERPONT in the year 1834 wrote a poem on the license system, in which he said:

"'For so much gold we license thee,'
So say our laws, 'the draught to sell,'
That loves the strong, enslaves the free,
And opens wide the gates of hell;
For 'public good' requires that some
Should live, since many die, by rum.

"And will ye give to man a bill
Divorcing him from Heaven's high sway?
And while God says, 'Thou shalt not kill,'
Say ye 'For gold, ye may, ye may?'
Compare the body with the soul!
Compare the bullet with the bowl!

"In which is felt the fiercer blast
Of the destroying-angel's breath?
Which binds its victim the more fast?
Which kills him with a deadlier death?
Will ye the felon fox restrain,
And yet take off the tiger's chain?"

ADDRESS TO A JUG OF RUM.

[*First published in* 1815.]

HERE only by a cork controlled
And slender walls of earthen mould,
In all the pomp of death, repose
The seeds of many a bloody nose,
The chattering tongue, the horrid oath—
The first for fighting nothing loath;
The passions which no word can tame,
That burst like sulphur into flame;
The nose carbuncled, growing red;
The bloated eye, the broken head;
The tree that bears a deadly fruit
Of murder, maiming, and dispute;
Assaults, that innocence assails;
The images of gloomy jails;
The giddy thought on mischief bent;
The midnight hour in riot spent—
All these within the jug appear,
And Jack the hangman in the rear.

THE GREAT NATIONAL SCOURGE.

IN Volume II. of "Permanent Temperance Documents," containing the second annual report of the American Temperance Union, held in 1838, is found an address by numerous petitioners of Portage County to the Senate and House of Representatives of Ohio, February, 1838, which has in later years been wrongfully credited to Mr. Robert Ingersoll. The following is an extract:

"Your petitioners respectfully state that, among the scourges which have heretofore desolated and now are afflicting our common country, no one can be named which bears rivalship with the *use of intoxicating liquors.*

"The history of the world coincides with the observation of every ingenuous and philosophic mind in fully attesting the fact that their use as a beverage by persons in health is ever pernicious, never beneficial, and that, with few exceptions, the individual habitually using them soon becomes a drunkard, and hence ours has for years been styled 'a nation of drunkards.' The use of such liquors as a *beverage* is therefore intemperance, and he who speaks of their 'moderate' or 'temperate' use abuses reason, despises truth, and perverts language.

"Without a single redeeming trait, their sole and entire aim is to ruin and destroy the human species. They begin their work by changing man into a brute, continue it by transforming him into a monster, and abandon him only when he has ceased to breathe. However viewed, and wherever found, intemperance, in its beginning, its progress, and its end, is everywhere marked by desolation and woe. Alcohol, both in name and in truth, is the poison of our species. Chemical analysis and physiological experiment have established beyond controversy that alcohol, received into the stomach, remains *unchanged—unassimilated*—and as such travels with the blood through the various arteries, veins, and organs of the system, not as blood, nor as its fit companion, but as a murderous associate, a treacherous highwayman, charged with poison and commissioned to destroy.

"In its journey round it feeds upon the liver, corrodes the lungs, burns the stomach, ruins the appetite, impairs digestion, discolors and vitiates the blood, defiles the breath, crimsons the nose, parches the lips, blisters the tongue, scalds the throat, husks the voice, bloats the

face, dims the eye, wastes the muscles, palsies the limbs, deranges the nerves, and consumes the heart; and, as though its warrant was not yet fully executed, a detached portion of it aims at the head, breaks through its delicate vessels, crowds out reason, and takes up its poisonous, sacrilegious residence on the brain, and fears not to profane Divinity's earthly temple. What wonder, then, that the spirit-drinker is a maniac!

"But even now its baneful work is hardly begun. Having thus undermined the health, and prepared the system for the ravages of disease, it strikes at the moral and intellectual powers of man. It enfeebles the understanding, impairs the judgment, effaces the memory, extinguishes sensibility, pollutes the imagination, depraves the taste, stupefies conscience, annihilates honor, prostrates self-respect, debases the social affections, sours the disposition, inflames the wicked passions, dethrones the reason, and contaminates the heart, and thus quenches rational life and blots out the moral image of Deity's handiwork. Why, therefore, must not the intemperate man become a human fiend? Who is safe where he is?

"And yet its march of ruin is onward still! It reaches abroad to others, invades the family and social circle, and spreads woe and sorrow all around. It cuts down youth in its vigor, manhood in its strength, and age in its weakness. It breaks the father's heart, bereaves the doting mother, extinguishes natural affection, erases conjugal love, blots out filial attachment, blights parental hope, and brings down mourning age in sorrow to the grave. It produces weakness, not strength; sickness, not health; death, not life. It makes wives widows, children orphans, fathers fiends, and all of them paupers and beggars. It hails fevers, feeds rheumatisms, nurses gout, welcomes epidemics, invites the cholera, imports pestilence, and embraces consumptions. It covers the land with idleness, poverty, disease, and crime. It fills your jails, supplies your almshouses, and demands your asylums. It engenders controversies, fosters quarrels, and cherishes riots. It contemns law, spurns order, and loves mobs. It crowds your penitentiaries, and furnishes the victims for your scaffolds. It is the life-blood of the gambler, the aliment of the counterfeiter, the prop of the highwayman, and the support of the midnight incendiary.

"It countenances the liar, respects the thief, and esteems the blasphemer. It violates obligation, reverences fraud, and honors infamy. It defames benevolence, hates love, accuses virtue, and slanders innocence. It incites the father to murder his offspring, helps the husband to massacre his wife, and aids the child to grind his parricidal axe. It burns up man, consumes woman, detests life, curses God, and despises heaven.

"It suborns witnesses, nurses perjury, defiles the jury-box, and stains the judicial ermine. It bribes votes, disqualifies voters, corrupts elec-

tions, pollutes our institutions, and endangers our government. It degrades the citizen, debases the legislator, dishonors the statesman, and disarms the patriot. It brings shame, not honor; terror, not safety; despair, not hope; misery, not happiness. And now, as with the malevolence of a fiend, it calmly surveys its frightful desolations; still *insatiate* with havoc, it poisons felicity, kills peace, ruins morals, blights confidence, slays reputation, and wipes out national honor; then curses the world and laughs at its ruins.

"Humanity now asks, and patriotism and philanthropy earnestly inquire, shall it, must it, continue longer in our free but abused country? And if so, *why?* What *good has* it done? what good *can* it effect? *whom* can it benefit, and *how?*

"Against this hydra, intemperance, the best efforts of the virtuous, the benevolent, and the patriotic have for years been arrayed, and, we doubt not, a large portion of your honorable body are enlisted in the same hallowed cause. We solicit, then, your assistance. We implore your aid to protect us against this destroyer of our species, this common enemy of the human race. It was to effect purposes, and extend protection like this now solicited, that government was established. It is in accomplishing objects so noble, so kind, and so virtuous that legislatures are honored and their enactments highly respected."

HON. DANIEL WEBSTER.

THE "Temperance Text-Book" of 1832 reported Daniel Webster as saying:

"Nothing less certainly can be said of it than that it is a great vice, and in an extraordinary degree the parent and concomitant of other great vices. Doubtless, more than other vices this unfits the mind for cultivation or growth of any plant of virtue. It strikes a blow, a deadly blow, at once on all its capacities and all its sensibilities. It renders it alike incapable of pious feelings, of social regard, and of domestic affection. One of its earliest visible consequences is a lessening of self-respect, a consciousness of personal degradation, an humbling conviction felt by its victim that he has sunk, or is sinking, from his proper rank as an intellectual and moral being."

Rev. Dr. Edwards said: "A respectable and influential man early in life adopted the habit of using a little ardent spirit daily. He and his six children are now in the drunkard's grave, and the only surviving child is rapidly falling in the same way, to the same dismal end."

TWELVE REASONS FOR TOTAL ABSTINENCE.

REV. DR. JUSTIN EDWARDS, Secretary of the American Temperance Society, in his report for the year 1832 gave the following beneficial results which would follow if all should cease to use intoxicating liquor:

Should all the inhabitants of the United States cease to use intoxicating liquor, the following would be some of the beneficial results—viz.:

1. Not an individual would hereafter become a drunkard.

2. Many who are now drunkards would reform, and would be saved from the drunkard's grave.

3. As soon as those who would not reform should be dead, which would be but a short time, not a drunkard would be found, and the whole land would be free.

4. More than three-fourths of the pauperism of the country might be prevented, and also more than three-fourths of the crimes.

5. One of the grand causes of error in principle, and immorality in practice, and of all dissipation, vice, and wretchedness, would be removed.

6. The number, frequency, and severity of diseases would be greatly lessened, and the number and hopelessness of maniacs in our land be exceedingly diminished.

7. One of the greatest dangers of our children and youth, and one of the principal causes of bodily, mental, and moral deterioration would be removed.

8. Loss of property in one generation to an amount greater than the present value of all the houses and lands in the United States might be prevented.

9. One of the greatest dangers to our free institutions, to the perpetuity of our government, and to all the blessings of civil and religious liberty would be removed.

10. The efficacy of the Gospel, and all the means which God has appointed for the spiritual and eternal good of men, would be exceedingly augmented; and the same amount of moral and religious effort might be expected to produce more than double its present effects.

11. Multitudes of every generation through all future ages might be prevented from sinking into an untimely grave and into endless torment; they might be transformed into the divine image and prepared, through grace, for the endless joys of heaven.

12. God would be honored, voluntarily and actively, by much greater numbers and with greater clearness, and to a greater extent would, through their instrumentality, manifest His glory.

FIFTY YEARS AGO.

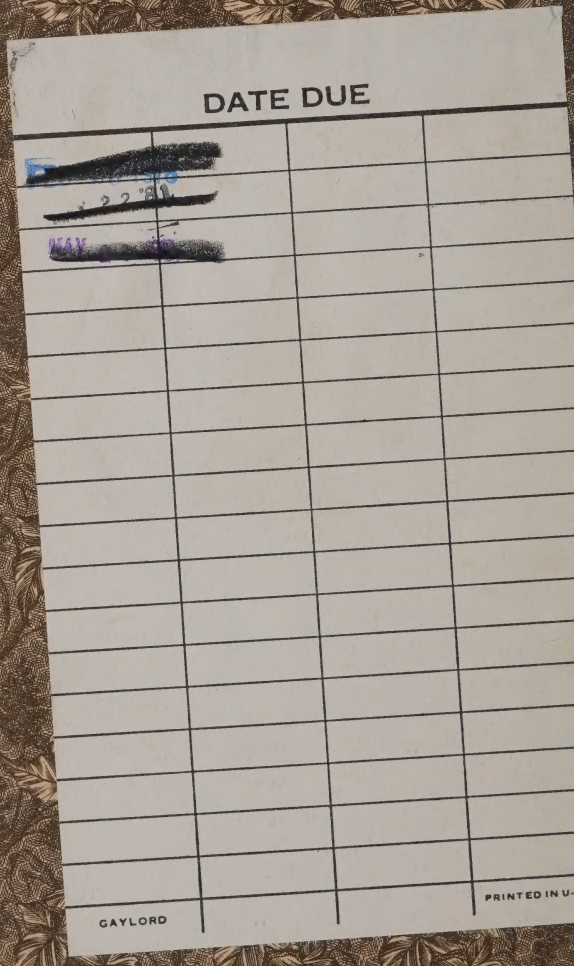
THE Temperance Almanac of 1836 contains some temperance statistics gathered in 1835, which we herewith present:

555,000 DRUNKARDS IN THE UNITED STATES.

"The common estimate of the number of drunkards in the United States has been 300,000. We are prepared to show that they will amount to nearly double that number. An actual census has been taken of the counties of Wayne and Seneca, and five towns in Cayuga County, State of New York, and the following is the result. We would like to give particulars, but have only space for a summary, viz.:

COUNTIES.	Families.	Persons.	Temperate.	Occasional Drinkers.	Intemperate.
Wayne County	3,320	18,549	10,411	7,489	649
Seneca County	3,651	20,864	11,432	8,662	768
Five towns in Cayuga County	1,254	5,644	2,654	2,748	242
Total	8,225	45,057	24,497	18,899	1,659

"In a population of 45,057 are 1,659 drunkards, or 1 to every 27 persons, and 1 to every 5 families. Estimating the present population of the country at 14,000,000, and taking 1 to 27 as a standard, the result will be within a fraction of 555,000. In the above counties and towns as great efforts have been made in the cause of temperance as in any part of the United States; and every one must admit, on looking at the number of temperate reported above—viz.: 24,497, in a population of 45,057—that it is an unusually temperate community. It must be allowed, therefore, that the result of this census affords a fair standard for the whole United States. Let it be borne in mind that here is nothing speculative. These returns are made from actual examination by competent, respectable men, and the particulars of each town are given separately. Taking one of the most temperate communities in the United States, therefore, as a standard, there are at this day more than half a million of drunkards in our country. Let it be borne in mind, too, that in the same community of 45,057 persons there are 18,899 moderate drinkers, or rear-rank men, who stand ready to keep the front, or drunkards', rank full as fast as they may stagger into their graves. Friends of temperance, arouse to new efforts—but the half has been told you."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